

June, 1959

25¢

LIGUORIAN

Twelve Rules for Company-Keeping

Explaining Death to a Child

In Defense of Television

How Old Is the Earth?

Accent on Australia



THE Liguorian

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Assistant Editor:

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Associate Editors:

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Subscription Manager:

G. Breitenbeck, C.S.S.R.

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Two Dollars per year
Canada & Foreign \$2.25

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Published Monthly by the Redemptorist Fathers and entered as second-class matter at the Post Office at Liguori, Mo., under the act of March 3, 1879. — Acceptance for mailing at special rates of postage provided for in section 1103, act of October 3, 1917. Authorized July 17, 1918. Published with ecclesiastical approval.



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VOLUME 47

NUMBER 6

THE LIGUORIAN IS INDEXED
IN THE CATHOLIC PERIODICAL INDEX

THE LIGUORIAN

LIGUORI, MO.

Twelve Rules for Company-Keeping

The explanation of most of the unhappy marriages in the world, and of practically all divorces, is to be found in the violation of these rules for company-keeping.

DONALD F. MILLER, C.S.S.R.

ONE OF the questions most frequently asked by young people in quest of advice is this: How can we make sure of a happy and successful marriage? They know that there are many unhappy and unsuccessful marriages. They would like to be given a foolproof formula for avoiding such themselves.

While foolproof formulas are difficult to set down in any matter in which the free wills of human beings are involved, it may certainly be said that most of the doubt about the success of one's marriage can be removed by the right use of company-keeping. In America and many other parts of the world, company-keeping is the ordinary method of preparing

for marriage. The whole purpose of company-keeping is to ascertain the ability of two individuals to dedicate their lives to each other, and to live in peace and in fulfilling the duties of marriage until death.

In accord with these purposes, then, and on the basis of Christian principles and world-wide experience, certain rules may be set down for company-keeping that have a direct bearing on its relationship to a happy marriage. We want to set down those rules here. They are phrased in negative terms, that is, they state what kinds of company-keeping must be avoided, and what must be avoided in any kind of company-keeping, by those who desire a successful marriage. If these negative rules are strictly observed by anyone, the chances of that person's entering a disastrous marriage will be vastly diminished. Here are the rules.

1. Don't start to keep steady company until you are both able and willing to think about getting married within a reasonable future time.

Human nature is so constituted that the most frustrating and dangerous situation into which a person can thrust himself is that of intimate association with a person of the other sex, and of the physical attraction that results from such associations, with no prospect of marriage for some years to come. This very often leads to serious sins of impurity; it stunts the development of character and paralyzes the process of being educated; it sometimes leads to immature marriages that will be tragically unsuccessful.

Therefore don't keep steady company with anybody in the early years of high school.

Don't keep steady company with anybody while you are determined to continue your studies toward a certain profession or career for four or five years.

Don't keep steady company when you know it will be several years before you will have a basically sufficient income to support a family decently.

2. Don't start to keep company by even making or accepting a single date, with a validly married person or a divorced person. If you started dating in ignorance of the person's married state, stop immediately when you find out about it.

Thousands of souls are irreparably damaged every year through invalid, or, as Christ called them, adulterous marriages. There would be none such if the married and divorced never started to keep steady company, and if the unmarried refused to start

keeping company with them. If you value your soul and fear eternal hell, accept no dates with married persons. Remember that it is a mortal sin to keep company with any person already validly married.

3. Don't continue to keep company with a person who proves to be morally unprincipled in regard to sex.

A person is morally unprincipled in this sense if he (or she) insists on using company-keeping as a means of indulging desires for sexual pleasure. This is the person who scoffs at purity; argues that everybody indulges his passions; makes up all sorts of specious reasons for setting aside a companion's desires to be pure.

Little can be said or done for couples who are both unprincipled in regard to sex. Such will never have a happy marriage. One who has Christian ideals in this regard should give up any boy or girl friend who proves to be the opposite. Such persons will rarely be capable of the fidelity that is indispensable to a happy marriage.

4. Don't rush into marriage without giving yourself a reasonable opportunity to learn about the character, principles, stability and willingness to work and sacrifice for a happy home of a prospective partner.

Hasty marriages, that is, after only a few weeks of courtship, are usually foolish marriages, even though one out of a hundred may be pointed to as having turned out successful. Experience establishes a presumption that those who want to rush into marriage after a few dates

either have something to hide, or are too immature to carry out the obligations of marriage.

The world is filled with individuals who can make a tremendous impression on others during a few dates or over a short period of time, but who lack almost everything needed to be a good husband or wife. Only several months of association will bring these weaknesses to light. Don't let yourself be swept into marriage.

5. Don't continue to keep company with a person who has revealed himself (or herself) to be unalterably opposed to one of the essential teachings of your religion, for example, on birth-prevention, on divorce, on the necessity of Catholic schooling for children, etc.

Do not be deceived by the fact that such opposition will not ordinarily be expressed with great violence during company-keeping. One who is in love with you will express it mildly and sometimes even with seeming tolerance before marriage. Only after marriage will the violent opposition be expressed. Bring the matter to a head beforehand. Don't ever be content with the statement, "I don't agree with your principles on contraception or divorce or Catholic education; but it won't matter because we love each other."

It will matter. It will turn your married life into a constant conflict, either in the form of inescapable disagreements with your partner on important moral matters, or in the form of ultimate habitual violations of your own conscience. For a happy

marriage you and your partner must be in agreement on all important moral matters pertaining to marriage.

6. Don't continue to keep company with one who is completely disinterested in religion, or so set in opposition to your religion that he (or she) would never consent even to look into its teachings.

Perhaps the most common of all the mistakes that young people make before marriage is that of thinking that marriage is above religion, that religious differences won't matter so long as they are in love.

Being in love is not enough for a lasting happy marriage, simply because the kind of romantic love by which two people may be attracted to each other does not last. Some time after marriage, feelings of love between husband and wife invariably become less high-pitched and romantic; at times even turn into annoyance at faults not previously recognized. Only mutual religion can provide the motives for continued fulfillment of the duties of love in marriage, and can make for a stronger bond of unity than that created by feelings.

If you find yourself going with a person who is so worldly that he (or she) has no interest in religion, or is so set against your religion that he would not even consent to learn anything about it, your chances of happiness in a long married life with such a person would be exceedingly small. Be determined to arouse interest in him (or her) or not to take a chance on marriage.

7. Don't keep company without ruling out of your dates dark and lonely places where you or your friend or both of you will be tempted to immodest and impure actions, and will have ready opportunities to give in to them.

The parked car in the dark, the hours spent late at night after a date in the home of the boy or girl with nobody else around, the isolated cabin on a beach or in the woods — these have been the downfall of many a couple who refused to see the necessary relation between the unnecessary occasion and the sins that followed.

It is a well-known fact to all marriage counselors that the happiness of any marriage is reduced and sometimes destroyed simply through the sexual indulgences of the couple involved before their marriage. Such sexual indulgence in some form simply cannot be avoided without avoidance of situations in which the powerful instincts of passion momentarily blind young people to considerations of reason, faith and even their own happiness in the future.

8. Don't keep company with the false notion that love, even when sealed by an engagement, is an excuse or justification for passion-arousing petting, prolonged embracing, or immodest touches of any kind.

Together with the false notion that love is enough for a happy marriage usually goes the wrong idea that love justifies pre-marital indulgence in actions that of their nature arouse sin-

ful passion. From that idea comes the simple defense of their sinful actions, expressed by couples going steady or engaged in the words: "But how can we help it? We are in love."

Or, at greater length, they will sometimes say: "We don't want to do anything wrong. We don't intend to commit sin. We just love each other so much that we want to kiss and embrace and remain close together to prove or express our love. If our passions are aroused, how can this be wrong?"

It is wrong because the unmarried, no matter how much they are in love, are forbidden not only direct desires or attempts to indulge in those pleasures that are lawful and virtuous only in marriage, but also the kind of expressions of love that in normal human beings give rise to the desire for and consent to sexual passion. Such so-called expressions of love are prolonged kissing and embracing, immodest bodily contact or touches of any kind, violations of the fundamental rules of modesty covering proper dress, actions and even conversations.

The point to be remembered always is that love is no longer love in the true sense of the word when it is used as a cloak for sinful actions. It then becomes lust, and lust is a gross defilement of love.

This rule cannot possibly be kept except in connexion with the observance of rule 7. The motive for seeking out the dark and hidden places mentioned in rule 7 is usually not love, but lust.

9. Don't keep company without constantly reminding yourself that marriage is for life, and that, while you can choose or reject a certain partner before marriage, there is no choosing or exchanging partners after marriage.

All sorts of reasons can offer themselves to you for marrying the first person who comes along and makes over you. Strong physical attraction, the desire to escape an unpleasant home or an undesirable job, the fear of not getting other chances to marry, etc. But the most important question you should be asking of yourself during company-keeping is this: How will this person wear with me ten or fifteen years from now?

Think of the countless persons who would like to escape marriage ten years after they entered it. Think of the countless divorces that have resulted from quick and thoughtless marriages. Think of what it means to bind your whole life to a certain person, never to be able to escape, before you make a decision to propose or accept a proposal.

10. Don't keep steady company with no thought of marriage in mind, but merely as a means of having somebody to go around with.

There are individuals who want no part of the responsibilities of marriage, but who do want the pleasure of regular dates with a friend of the other sex, and sometimes even habitual indulgence in the pleasures that are lawful only in marriage. There are those who have gone on for years

in a situation of this kind, absolutely refusing to consider either marriage or a termination of the affair.

Even if there are no outright sins involved in steady dating for years without even considering marriage (a rarity), it is a great injustice for any man or woman to hold on to a dating partner for many years without either planning for marriage or freeing the partner to find someone else for marriage. If there are habitual sins involved, then this kind of prolonged company-keeping is just about as bad as living in an invalid marriage.

11. Don't keep company without humbly admitting that you need God's special help 1) to keep you pure; 2) to guide you in making a right choice of a partner; 3) to make you equal to the responsibilities of marriage. Therefore take up special practices of prayer, especially to the Blessed Mother, and frequent reception of Holy Communion.

Few young people keeping company would complain that it is too hard to be pure, or would justify their evil actions on the ground that their passions overwhelm them, or would rush into a foolish and thoughtless marriage, if all used the superhuman help that God gives to those who perseveringly pray to Him.

This should be a rule for all young people: As soon as you start going steady with anyone, start also "going steady" with Christ at the Communion rail, and saying some special daily prayers to God's Mother.

12. When steady company-keeping leads to mutual promises of

marriage, go to a priest to make preparations for your wedding at least three months before the day you have chosen.

Don't ask for a hurry-up job on your wedding, unless your sins make this necessary. Don't resent the questions the priest will ask; it is his job

to make sure your marriage will be a good one. Don't spend *more* time on preparing for a gaudy social reception, on clothes and decorations and invitations for your wedding, than you spend on prayerfully pondering the spiritual and moral meaning and responsibilities of marriage.

POSSIBLE FOR ANY MAN

A man cannot really be religious one hour and not religious the next. We might as well say he could be in a state of good health one hour and in bad health the next. A man who is religious, is religious morning, noon and night. His religion is a certain character, a mould in which his thoughts, words and actions are cast, all forming parts of one and the same whole.

He sees God in all things. Every course of action he directs toward those spiritual objects which God has revealed to him. Every occurrence of the day, every event, every person met with, all news which he hears, he measures by the standard of God's will. And a person who does this may be said almost literally to pray without ceasing; for knowing himself to be in God's presence he is continually led to address Him reverently, Whom he sets always before him, in the inward language of prayer and praise, of humble confession and joyful trust.

Cardinal Newman

DIG THAT BOTTLE!

An attractive young girl, visiting in Connecticut, went driving one night with one of the local Romeos. As they pulled onto a lonely section of the beach, the car suddenly stopped.

The boy gave a resigned shrug. "Out of gas," he muttered.

Nonchalantly, the girl opened her bag and pulled out a flask.

"Hey, you're all right!" exclaimed the lady-killer. "Is it Scotch or bourbon?" The girl smiled sweetly and said, "Gas."

LOOK UP!

A young man once found a dollar bill in the road. From that time on he never lifted his eyes from the ground while walking. In the course of 40 years he accumulated 29,516 buttons, 52,172 pins, 7 pennies, a bent back, and a miserable disposition. He lost the glories of the light, the smiles of his friends, the songs of birds, the beauties of nature and an opportunity to serve his fellow man and spread sunshine.

Killark's Sparks

Accent on AUSTRALIA

Interview with Father William Stinson, C.S.S.R., editor of a leading Australian Catholic magazine, The Majellan.

Editor's note: Father Stinson is an Australian Redemptorist who has spent more than seven months in the United States studying journalistic techniques and Catholic family life organizations. It seemed to us that his impressions of America and American Catholics could serve a useful purpose in helping us to see ourselves as others see us — in this case, an observer literally from the other side of the world.

QUESTION: Father Stinson, first of all I should like to inquire about your home country. I believe that Americans are rather dismally uninformed about Australia in general. Could you give us a few facts on Australia, its size, population, etc.?

ANSWER: You are right about America's lack of knowledge of Australia. Apart from our sporting records and the memories of ex-GIs, Australia is an unknown land over here. Since I arrived I have been ask-

ed many questions, ranging from how I manage to talk English, to whether we have trains and whether I know Father Kinkead in London, as if England were a ferry-boat ride distant. Actually, England is 11,000 miles from Australia. Australia is a continent about the same size as the United States. It is approximately 10,000 miles distant from San Francisco, extending from 10 degrees to 40 degrees south of the equator. The climate ranges from about 30 to 70 degrees average temperature. Our population is about 9 million, of whom some 2 million are Catholics, about the same proportion as you have in the United States.

Q. Has there been much immigration to Australia from other countries?

A. Australia was originally settled, after its discovery by Captain Cook in 1770, by colonizing immigrants from England, Ireland and Scotland.

But since the end of World War II more than a million migrants have come to our continent from all parts of the world, particularly from the countries of eastern Europe. We hope to build up a population of twenty million as soon as possible. You see, with the ever-growing power of so many Oriental countries we have to populate or perish. About six million people live in the eastern states of Australia, mostly in the three big cities — Sydney, Melbourne, Brisbane. This leaves the other three million with some two million square miles of elbowroom. Unfortunately 20% of this inland territory is desert.

Q. Is your migrant scheme working successfully?

A. In general, yes. Migrants are being admitted at the rate of some 100,000 per year. They are employed in various occupations depending on their training, skill and knowledge. The free and easy way of life in Australia is very different from what these people have been used to, especially over the past twenty years. So it will take time to absorb them completely into the community. But so far there has been no great problem in regard to their being peacefully accepted. The children, of course, have no trouble settling in their new home. Incidentally, Australians are great home lovers. We do not like apartment life. It is estimated that there is a separate dwelling for every five people in Australia. Almost 50% of the homes are owned by the occupants and another 20% are in the process of being

bought by the people who live in them.

Q. How about migrants from Japan and China?

A. The Australian Government has always been very strict in limiting immigrants from the Orient. People from Asia are welcome as students and many of them graduate in our universities, but it is feared that the Oriental migrant would tend to lower the standard of life in Australia. However, it would take too long to go into the rights and wrongs of that here.

Q. I've got to ask you this next question, Father, before I forget it. Are there kangaroos and ostriches hopping all over the place in Australia?

A. Not quite. The kangaroos and emus prefer the uninhabited parts of the country, and few Australians get to see them in their native state. The emu is a sort of ostrich. He can't fly, but can run faster than a horse. The kangaroo has to be seen to be believed. He makes a delightful pet. Most popular of all is the koala bear, a soft, friendly little bundle who grows to about the size of a toy teddy bear and is the chief attraction for the children in any park or zoo. He is so finicky about his food and living quarters that he usually dies if taken away from Australia.

Q. How about the situation of Catholics in Australia? Is it much different from that of Catholics in the United States?

A. One difference I couldn't help but notice was that the American Catholic seems to be much more demonstrative in his faith. He is not afraid to display a statue of the Sacred Heart or Our Lady in his car. Many homes have small shrines in their gardens; and I have seen both men and women bless themselves quite openly on passing a church. It seems quite a common thing for families to kneel and receive a priest's blessing in their homes. These marks of faith are very edifying and make quite an impression on a visitor. Australian Catholics are colder. I don't think they are less devout, and I am sure they are equally religious, but they don't demonstrate it as openly as do the American Catholics.

Q. Is the general situation of the Church in Australia much different from the situation you have found here?

A. In general it is much the same. We live in a more or less naturalistic or worldly sort of country, in an atmosphere of worldliness, as you do. The practical organization of the Church is of course the same as it is here. We have our parishes and our Catholic societies and our bishops and we have a cardinal, Cardinal Gilroy, of Sydney. We have our Catholic press. But the Catholic is in a minority group in Australia, just as he is in the United States.

Q. Do you have a well-developed Catholic school system?

A. Yes, I would say so; and of course Australian Catholics must

build and support their own schools, just as Catholics do in the United States.

Q. Is there any actual anti-Catholic prejudice in Australia?

A. Yes. We have a vocal anti-Catholic minority who, inspired by a fear bred in ignorance and prejudice, see only evil in the Catholic Church. They oppose the Church in her every endeavor, whether it be teaching children the truths of Christ, caring for the aged and sick, or fighting Communism. In fact this bitter sectarianism is in evidence on the political scene in Australia at the moment. As in most countries of the world the Catholic Church in Australia took the lead in the fight against Communism. So successful was she that she aroused the bigotry of her opponents who are now warning the world that the real menace to society is not Communism but Catholicism. Meantime the Communists are rapidly regaining what they had lost. You may have those who think the pope has eyes on the White House. We have others who are firmly convinced that a papal barge is ready to sail down Sydney Harbor and take over the city.

Q. Father Stinson, since coming to this country you surely have noticed that there is much talk and agitation about the so-called integration problem. What has been your reaction to all this?

A. The thing that most impresses a visitor to the States is the highly

emotional, unreasoning attitude of so many people to the racial problem. That there is a problem is not difficult to understand. But it is hard to understand the savagery, the violence of the opposition to Negroes. For instance, there are those photos one sees of men and women shouting abuse and hatred at some unfortunate Negro child trying to go to school. One could understand a child shouting at another child. But here you have adults attacking children. How does one reconcile such photos with those other photos so common during the war, photos depicting GIs giving candy to the children of Europe? That GI candy trail stretched from Calais to Berlin. In both types of photos the children are the same — except for their color. But in one you have a background of men smiling and sympathetic. In the other you have men and women shouting their hatred and rage. This is surely hard to understand.

I might add that such blind prejudice to colored skin makes excellent propaganda for the Communists of Asia as they harangue armies of yellow and brown-faced men. Undoubtedly the town in the United States most often mentioned in their speeches is Little Rock. A visitor here soon comes to realize that there are millions of Americans not guilty of the above violence and emotionalism. There are many men and women working constantly to solve the problem with justice and charity. It is unfortunate that such people get little if any publicity outside your country.

Q. I take it then that you do not have a comparable racial problem in Australia?

A. We have nothing there that can be compared to your integration problem here in the United States. We have our aborigines, who are colored. About 40,000 of these still survive; they are the descendants of the original inhabitants of Australia. For the most part, they live on reservations. They are in a situation somewhat similar to that of the American Indian. But when they do live in cities, there is never any question of their being barred from schools or restaurants or hotels. There is no such thing as a Jim Crow law in any part of Australia.

Q. Why is it, Father, that Americans so often seem heartily disliked in other countries? We have been willing to give much help to people in need, and yet we can't seem to win their good will. Instead, they put up signs telling us: "Yankee, go home!" Could you as an Australian shed any light on this situation?

A. The anti-Americanism which is so much publicized in some countries today is most unfortunate, because I believe that the charity of the American people toward the underprivileged nations is unique in the history of the world. You have reversed the role of victor and vanquished. Instead of plundering the conquered countries, you have given them millions of dollars in food and equipment, all of which is being paid for by the American taxpayer. This charity

should surely bring to your nation the tremendous blessing of God.

Q. But why, then, all the dislike and even hatred of us in some quarters?

A. This can be explained in part as Communist propaganda. It is to the advantage of Communism to keep underprivileged countries of the world poor and oppressed. American generosity gets in their way and very often the shouting, banner-waving mob scenes have the earmarks of a Communist-inspired demonstration. It is not a true expression of the people's feelings, but a well rehearsed performance. On the other hand some of the anti-Americanism has other explanations. Sometimes it is due to individual Americans in the particular country involved. People abroad judge America not by her gifts to their government but by the individual Americans they have known. For example, during World War II there were some GIs in Australia who won the respect and affection of the people in the towns where they were billeted and kept it. But they were often, if not outnumbered, at least overshadowed by others — the loud, the ostentatious, those who scorned every custom not stamped U.S.A., the immoral who boosted our immorality rate to a new high, the flashy spenders, so much better paid than our own troops and unaware of the many things money can't buy. Long before the war ended these types caused the people in some of the towns to look forward to the day when the Yanks would go home.

I'm not saying that the American fighting forces are any better or worse than those of any other nation. Every army is a mixture of good and bad, attractive and unattractive personalities. My point is simply that people will always judge a country not by its gifts to the government but by the individuals they meet. And I'm afraid some Americans by their example did a poor job of "selling" the American way.

Q. In your stay in this country, Father Stinson, you could not avoid reading and hearing about our so-called juvenile delinquency problem. What has been your reaction?

A. Well, first of all, this doesn't strike me as being only an American problem. It is a problem of our age and it exists in most of the countries of the world in one form or another. We have the problem also in Australia. Much of it stems from the insecurity which has been the legacy of so much war in our times.

Q. Let me put it this way: does it seem to you that there is anything distinctive about the way American youth acts and lives?

A. I would say this, that, judged by Australian standards, American youth seems to be extremely precocious in its attitude toward life. Young people here seem to miss a chapter out of their lives. They seem to leap from childhood into the responsibilities of manhood and womanhood, without even a pause on the way. In Australia young people seem

more content to pause for a little while in that interval in the late teens before they take hold of adult responsibilities. Perhaps this sudden leap of American youth accounts for some of the delinquency here; it has struck me that so many of your young people before they are mature appear to reject parental guidance and advice, indeed advice from any source. And feeling alone, they are exposed to the hurts of life, and are inclined to lash out at all around them. Perhaps this sudden leap, with consequent hasty and ill-advised marriages, accounts also for much unhappiness in marriage and your consequent high divorce rate. But again I would like to emphasize that this is not a problem unique to the United States. It is a world-wide problem; it does seem though that with your youth the trend has manifested itself more rapidly.

Q. Let me close this interview, Father, with a question that may put you on the spot somewhat again. As an Australian coming to the United States, did you find a spirit or atmosphere here somewhat akin to the atmosphere in Australia? Did you feel at home with us?

A. Australia and America have much in common. They are both young countries, founded by people who migrated in search of greater freedom, larger opportunities; or they were people driven from their European homes by tyranny and persecution, both religious and social. These pioneer ancestors have bequeathed to us a love of independence

and a reverence for the very word freedom. We recognize no aristocracy of birth. We are not bound down with century-old traditions and customs. The customs and traditions we honor are those we have forged for ourselves. For this reason it seems to me that Americans and Australians have an outlook on life that is fundamentally different from the people in Europe. So in answer to your question, I have found what I think the American soldiers found during the war, namely, that Americans and Australians in thought and action are much alike. I have felt very much at home in the United States.

EINSTEIN AND AQUINAS

Einstein, who was a great mathematician but hardly noted for his overall wisdom, left his brain to science, thinking that the secret of his mathematical genius might be discovered in the convolutions of that mass of matter. A careful analysis revealed nothing that notably differentiated his brain from any other.

A genius of a far different order, St. Thomas Aquinas, whose philosophical and spiritual wisdom still awes mankind after seven centuries, did not have to wonder about the source of his wisdom. He revealed the secret of it to the world when he said that he gained more wisdom through prayer at the feet of the Crucified than from all the books he had ever read.

Leaves

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Caution: Do not ask for advice. You might get it.

Problems of Professional People

Medical Experimentation as Capital Punishment

PROBLEM: I read recently that at a convention of scientists held in Washington one of the speakers proposed an unusual form of capital punishment. He suggested that a criminal condemned to death might be permitted to offer himself for medical experiments that would probably kill him but would be very helpful toward the increase of medical knowledge. He would be constantly kept under an anesthetic, so that he would suffer no pain. If the experiments did not bring about his death, he would be executed, while still unconscious, by an overdose of the anesthetic. What is to be said of this plan, from the standpoint of Catholic moral principles?

SOLUTION: As was explained in the article, "The Judge and Capital Punishment," which appeared in last month's issue of this periodical, the Catholic Church holds that the state possesses the right to inflict the death penalty on criminals convicted of serious crimes. Furthermore, the state has the right to determine the particular mode of enforcing the death sentence. In former ages it was not unusual for very cruel methods of executing malefactors to be employed, such as burning at the stake.

Perhaps these stringent measures were considered the most effective means of striking terror into the hearts of those who were planning to commit crimes. Nowadays, however, there is a tendency, at least in our land, to put condemned criminals to death in a most merciful and speedy manner; and this is surely a commendable Christian attitude.

But since the particular mode of execution is left to the civil authorities, it follows that a state would be entitled to inflict capital punishment according to the method described by our correspondent, namely, by submitting the criminal to medical experiments which would probably kill him, but, if not, by administering to him a deadly drug. And, if the state could do this without the permission of the criminal, it surely could do so when he expressed his willingness.

The gentleman who suggested this new method of execution at a meeting of scientists held in Washington last December was Dr. Kevorkian, of Pontiac, Michigan. He described the benefits to medical science that would be procured by such experiments, and added that this plan would afford criminals an opportunity of making

some amends to society for their misdeeds. He insisted that every safeguard should be taken to prevent unnecessary cruelty: the subjects would be kept under complete anesthesia; there would be legal representatives always present to see that everything required by decency and mercy would be observed, etc.

From the standpoint of Catholic principles there would be no objection to this method of inflicting the death sentence on a convicted criminal. Indeed, some Catholic theologians have expressed approval of the plan advocated by Dr. Kevorkian. Certainly, this procedure would increase the knowledge and the skill of doctors and surgeons. Moreover, many criminals sentenced to death would choose this method of dying, while completely unconscious, in preference to the more painful procedures employed at the present time.

However, I would hesitate to recommend the proposal of Dr. Kevor-

kian, although I must admit that he has argued well in its favor. My objection is that I fear this plan would lead to brutality and to the disregard of human dignity, which is retained even by the convicted criminal. I am afraid that some doctors would torture the poor human being committed to their experimentation. They might neglect to administer an anesthetic, in order to find out how much pain a person can stand. They might keep the poor victim alive for weeks, trying all kinds of tests. In this way they themselves might become confirmed sadists to the detriment of their regular patients. The legal representatives might neglect to give proper supervision or yield to bribery. Because of such possibilities, I believe that the plan we are discussing — though made in perfect sincerity and good will by Dr. Kevorkian — should not be adopted by the states of our country.

Very Rev. Francis J. Connell,
C.S.S.R.

The Catholic University of
America.

WHAT! NO TV?

Grandmother, on a winter's day, milked the cows and fed them hay, slopped the hogs, saddled the mule, got the children off to school; did a washing, mopped the floors, washed the windows, did some chores; cooked a dish of home-dried fruit, pressed her husband's Sunday suit; swept the parlor, made the bed, baked a dozen loaves of bread; split some firewood and lugged it in, enough to fill the kitchen bin; cleaned the lamps and put in oil, stewed some apples 'bout to spoil; churned the butter, baked a cake, then exclaimed, "For heaven's sake, the calves have got out of the pen" — went out and chased them in again; gathered the eggs and locked the stable, back to the house and set the table; cooked a supper that was delicious, afterward washed up all the dishes; fed the cat and sprinkled the clothes, mended a basketful of hose; then opened the organ and began to play, "When you come to the end of a perfect day."

Milwaukee Herald-Citizen

The Anchor of Hope

M. J. Huber, C.S.S.R.

A LONG time ago it was the custom to give the boys who were receiving their first Holy Communion a little cluster of emblems, to be worn on the coat lapel—a cross, an anchor and a heart: the cross for faith, the anchor for hope and the heart for charity or love of God.

Hope was represented in this group of emblems by the anchor, which the sailor drops into the water, so that it may go down deep into the bottom of the sea and fix itself firmly there in order to steady the ship and hold it secure against the winds and waves of any storm.

But our hope is an anchor which we throw upward, into the skies of heaven, so that it can settle firmly in the faithfulness of God, Who will never abandon us — God, Who will give us the help and strength and security we need against the winds and waves and storms and trials that we meet on our voyage to heaven — God, Who will, at last, guide us safely into the harbor of salvation and into His arms in heaven.

★ ★ ★

WE CAN learn a lesson about hope from the man St. John writes about in the fifth chapter of

his Gospel. This man was lying beside a wonderful pool of water. From time to time, an angel of the Lord came down and stirred the water, and the first sick person who stepped into the pool after the stirring of the water was cured. This man had been lying there for 38 years without being cured, because he had nobody to help him, and he could not move quickly enough by himself; and someone always got to the pool ahead of him.

In all those years many came and were healed at the stirring of the waters. They went away joyfully with their friends, and laughter sounded in his ears from a distance. What years and years of waiting!

But one day a stranger stood beside him, looked at him and asked: "Do you want to be cured?"

The sick man looked up. He did not know Jesus.

"I have nobody to help me. I have no one to let me down into the pool when the water is stirred," he answered.

And there was that stranger, his Lord and God, standing at his side, ready to help him!

What happened? Our Lord, even without being asked, made the sick man well again.

It does not take many years of life to realize how weak and sick in soul we can become. How often we feel the reproach of our conscience for the past and tremble when we merely think vaguely about the future! Word comes of the death of a relative or friend, and we cannot help wondering, "How will it be with me when my turn comes?" Oh, if there were only *someone* who could assure us, help us, steady us — how happy we would be!

How blind we are! How foolish!

Where is that anchor of hope that we are supposed to throw up into the clouds to fix itself firmly in the faithfulness of God? That anchor of hope which helps us firmly to trust that God, Who is all-powerful and good and faithful to His promises, will in His mercy give us eternal happiness and the helps we need to get eternal happiness in heaven? Where is that anchor? All kinds of baggage piled on top of it? Chain on the anchor all rusty and weak-looking? Too heavy to throw up into the clouds?

But look! You don't have to go around throwing great big heavy anchors into the clouds. Look, I said. Look with faith! There is God standing beside you all the while. He is not only far away in heaven. He is not only up in the clouds. He is right there beside you. He is within you! "After all," says St. Paul, "He is not far from any one of us; it is in Him that we live and move and have our

being. For, indeed, we are His children."

All we need do is lift our trembling tired hand, and He will grasp it as He clasped the hand of St. Peter, when he grew afraid and was being swallowed by the waves.

And He asks us: "Do you want to be helped? Do you want to feel secure? Do you want someone to comfort you? See, I am willing to help. Trust in Me. Keep your hand in Mine, and we shall go safely on together."

★ ★ ★

○ PEN the Scriptures, and on the pages of the Old Testament we see how God loves us and asks us for our confidence. He tells us that as a father he would take us upon His knee. As a mother — and if she should forget her child, yet He will not forget us. As a bride and bridegroom, so the soul and He.

In the pages of the New Testament we learn how our divine Saviour used all His wisdom in explaining and assuring us of the truth of the doctrine which He taught. But His love for His sheep — His love for the one sheep which has not been an especially good sheep — is repeated over and over again.

The shepherd brings the flock of sheep home to the fold for the evening. He counts them one by one as they enter the gate. 97-98-99! One is missing! He does not say: "All right, Number 100! You bad little sheep, you can stay where you are. I'm too tired to go out looking for you. Besides, you had no business separating yourself from the flock.

You knew better. You can look out for yourself now."

No! The shepherd locks up the ninety-nine good sheep and goes out to seek the straying one. No matter how long the search; no matter if his feet are torn by thorns! His heart is torn with love for the one that is lost. And when he finds it, does he drive it back before him with bitter words of blame and reproach? No—he takes the lost sheep in his arms lovingly and carries it back with him. And what joy does our Lord speak of then: more joy for the one sheep that was found than for the ninety-nine who were safe and sound in the fold!

Do you remember the story of the Prodigal Son? He comes back to his father after squandering his inheritance; but he comes back repentant and seeking forgiveness. That was all that mattered to the heart of the good father. And the prodigal is embraced by the loving arms of the father and welcomed home with joy and high festivity.

Do you remember the story of the good shepherd and the hireling? The wolf comes, and he is hunting, not for the whole flock, but for the one sheep that is lagging behind the rest. That is the sheep which the good shepherd guards and loves. For that one silly sheep the good shepherd is willing to die.

Now our Lord was not just telling beautiful stories when He told us about these things. He was trying to tell us how much He loves us and

how much He will do for us, and how much He wants us to expect of Him.

But that is not enough. Our Lord is not satisfied with telling us of His love for us. He leaves His heaven; He comes to earth to take human form so that we may see love in human eyes and hear it from human lips and feel it in the throbbing of His heart. He puts Himself in pain, on the cross, scourged and crowned with thorns and lets His heart be broken open to prove that He loves us and how much He loves us — to show us how much He wants us to trust in Him. How can anyone refuse?

Even in our own day He comes back into the world, showing Himself to us, letting His heart be seen on fire with the flames of love and marked with the cross and crown of thorns, gently complaining that this is the heart which has loved men so much and which is not loved in return.

We are children of God. He holds His arms stretched out to us. Can we refuse to find strength in the strong arms of the Sacred Heart Who is begging for the alms of our love and confidence?

★ ★ ★

AND even now, even after all this, we may still be inclined to think: "When I look at the crucifix, I find it easy to see how He died for all men in general. But for ME? I am like a drop in the ocean; like a leaf in the forest; like a grain of sand in the desert. And He died for ME?"

And so we stand and look at the crucifix just as one of the crowd and

say, "Yes, He died for us. *We* adore Thee, O Christ, and *we* bless Thee, because by Thy holy cross Thou hast redeemed *the world*."

But let us suppose that we say the words of the little girl, who always looked at the crucifix during holy Mass and said over and over — ungrammatically but very correctly theologically: "It was *me* that did it!" If we can say that — and we do find it easy to say that — then why can't we say, "It was for *me* that He died?"

We know that our divine Saviour loved little children; that He loved the sick; that He loved the poor; that He loved sinners. Yes, we can understand His love for all. But look at that crowd of children around Him. Could you point to any ONE of those little children and say, "He did not love *that* child?" Of all the sick who were brought to Him and cured, of all the sick in the land who never saw Him, could you point to ONE and say, "The Saviour did not love *that* sick man or *that* sick woman?" Of all the poor in the land, of all the sinners of city and countryside, would you dare to point to ONE and say: "Christ did not love *him*?"

Then why do we fail to apply this lesson to ourselves? Think of all the children in the world today; all the sick; all the poor. Can I point to any one of them and say, "Christ does not love him — Christ does not love *her*?"

And when we begin counting off the great crowd of sinners that He loves even today, and my own turn comes to be counted, and I see my finger pointing to myself, dare I even

think of saying, "Christ does not love *me*?" Ah, no! I forget that I am one of millions of sinners. I remember only this: that I *am* a sinner and that Christ loves *ME*!

And then I can say, "Now at last I know, at least in some small way, that He suffered for me and for my sins; that He was scourged and crowned with thorns and fell on the way of the cross and was nailed to a cross and died on it for *ME* and for *MY* sins. It was *me* that did it to Him! And it was *me* for whom He died. I adore Thee, O Christ, and I bless Thee, because by Thy holy cross Thou hast redeemed *me*. O Sacred Heart of Jesus, I put my trust in Thee!"

★ ★ ★

ARE you thinking of the people who lived in the day of Christ — the people who received Him into their homes? Yes, a few persons were blessed with this great privilege. But even without asking for it, do you not possess a privilege still greater? When you receive Jesus Christ in Holy Communion, you receive Him not into your home, but into yourself; and when you receive Him, you have Him all for yourself—you need not share Him with anybody else. His love planned this way to prove that He loves *YOU*!

Many times you feel the need of unburdening your heart to someone, and it seems that there is nobody in all the world who will understand or who can help you. Have you tried telling the Sacred Heart of Christ in the tabernacle about it? Have you talked to Him, heart to heart? "Come

to Me," He invites you. And there you will find Him at any time of the day or night, waiting with a big welcome for YOU.

Yes, He will even die again for you as He once offered Himself on the cross. His love has found a way; for in the holy sacrifice of the Mass He offers Himself for you in a deathless manner as He once gave Himself in death upon the cross. And He will die for you in this way as often as the holy sacrifice is offered throughout the world.

Jesus loves me! What a mighty truth to give strength to my living; to give beauty to my loving; to give courage to my doing! He loves me whether I am alone or with others; at work or at prayer; tried by temptation and discouragement or happy and at peace. Then how much I can love Him in return — not merely loving Him from the midst of the crowd, but forgetting all else except Him, I can look at Him face to face — and trust in Him — because He loves ME!

NO CAUSE FOR DISCOURAGEMENT

Perhaps present conditions of the world and of human society appear to be more arduous than in the past; perhaps you feel almost lost when confronted with the multitude of new needs which must be faced; perhaps the imposing display of the forces of evil discourages you.

But none of these are valid reasons for putting down the plow and ceasing to work, for God is with you. You are His instruments, invited by Him to sow the good seed in the world. You must spend yourselves for His glory.

Look to Her who, in a particular way, belongs to you as Mother and Queen, the Blessed Virgin Mary, and repeat her act of faith and humility: "Behold the handmaid of the Lord; be it done unto me according to Thy word."

May the intensity of your faith in God be such as to deserve the praise which the divine Master spoke to the Canaanite: "Woman, great is thy faith." God offers His assistance to human beings who humbly trust in Him. Do not fear therefore to propose new works; to extend your sphere of action; to oppose the steps of the enemy who appears stronger than you; to aspire to any undertaking which is diffusive of divine glory, of growth of the Church, of the salvation of your souls and those of others. . . .

Pius XII in The Pope Speaks

DEFT DEFINITION

A clock is something they have in an office, so you can tell how late you wish you weren't in the morning, what time to go out for lunch and coffee breaks before, and come back after, and how long before you can start stopping work by stalling until.

Office Economist

pre-marriage clinic

Is a Pretense of Marriage Ever Lawful?

Donald F. Miller, C.S.S.R.

PROBLEM: A question has arisen amongst a few of us and I am not satisfied with the answer suggested. The background is this: A 17-year-old Catholic boy fell into sin with an 18-year-old non-Catholic girl and she became pregnant. He told his mother he did not love the girl, confessed his sin in the sacrament of penance, and his mother refused her consent to a marriage between him and the girl. Meanwhile the girl had the baby and it was adopted by foster parents. My question is this: Could not the boy have gone through a marriage ceremony with the girl before a justice of the peace, thus giving the child a name, and afterward returned to his parents' home? This would seem to be a good solution all around. A similar case was also brought up in which a divorced Catholic woman became pregnant. Could she not also go with the man to a justice of the peace and thus give her child a name?

SOLUTION: It is never lawful for a Catholic to make a pretense of marriage, or to go through any kind of ceremony that will result only in an invalid marriage. More than that, it would be gravely wrong for any Catholic to urge another Catholic to

make a mockery out of the sacrament of marriage by going before a justice of the peace or any other official except a Catholic priest for a marriage ceremony.

Such a sinful action would not even accomplish what our questioners have in mind. Children are made legitimate only by the valid marriage of their parents. A Catholic can be married validly only before a priest and two witnesses. Therefore there would be no sense in compounding the guilt of one's sins of impurity by another mortal sin of pretending to enter a marriage when one knows that no marriage bond is being contracted at all.

If one who cannot marry, or who should not marry, or who knows that marriage would be unsuccessful and unhappy with the person who has cooperated in sin with him (or her), it is better to have the child that results from the sin adopted by unknown parents who will welcome it and love it, than to try to bring it up in the atmosphere of a sinful and invalid marriage. Better too to have it thus adopted than to have its parents add to the fact of its illegitimacy the further harm that would be done to it through a sacrilegious attempt at marriage on the part of its parents.

This question could not be raised by Catholics who realize that nothing of value, for themselves or for their children, can ever be gained through serious sin. It is a sign that there are some Catholics who have come to think that the approval of the world around them is so precious that it should be purchased even at the price of seriously offending God. The simplest catechism answers this false

view: The only real evil in the world is sin. One must be ready to endure any suffering, any loss of reputation, any hardship, rather than walk deliberately into the darkness and death of mortal sin. A child that is the fruit of sin can be well cared for and raised to a good and holy life by adoptive parents, and thus will not be unduly penalized for its parents' sins.

GOD'S LOANS

Catholic preachers and writers have long been in the habit of lyrically referring to children as God's *gifts* to parents, and there is, no doubt, a substantial amount of thought to back up this viewpoint. But we are inclined to follow instead the viewpoint of a mother who recently explained to us that she rejects the gift idea in favor of looking at her children as a "loan" from God.

Her argument is that the word gift signifies something you can keep, something especially for yourself. A child, however, is really something which must be returned to heaven. Like a loan, the child is yours only temporarily. And in the same way that you must pay interest on a loan, so you must pay interest to our Lord in the form of the time and money and effort that goes into preparing a child to take his place in heaven.

Too many parents make the mistake of treating their children as gifts which they may possess for their own use and enjoyment rather than aiding in their preparation for a return to whence they came. The distinction between a gift and a loan may seem trivial, but it is an important one for parents to ponder.

Ave Maria

VOCATIONS TO THE RELIGIOUS LIFE

It is Our wish, and the wish of all who have taken religious vows, that as many as possible be drawn by a certain divine inspiration to enter upon the religious life. "The harvest indeed is great, but the laborers are few." (Matt. 9:37) And therefore the family apostolate should be given great importance among you, especially among adult groups in gatherings of Catholic Action.

Parents should put aside their fears in this matter and by the daily example of Christian life attempt to bring about the greatest honor they will ever possess: the gift of their own children to the priesthood or to the religious life. For examples of domestic virtue have such efficacy that families may, in a certain manner, be called the first seminaries, the first novitiate houses.

Pope Pius XII in the Pope Speaks

RELIGION FOR LITTLE CHILDREN

Explaining Death to a Child

T. E. TOBIN, C.S.S.R.

Question: My little girl died several months ago. Since then my children have been asking me many questions about the meaning of death and about where their little sister is. It is not too difficult to explain to the school children, but I find it extremely difficult to explain to the pre-school children the meaning of death. Could you give me some indication of a possible answer to them?

Answer: This, indeed, is a very difficult question to answer, since not even the adult mind can fully understand the true meaning of death. Perhaps the best way to approach the explanation to be given to a child is to take up, one by one, the points we list below.

THE SOUL

DEATH, which is the separation of the soul from the body, cannot be understood unless the children have some idea of the soul. One experienced kindergarten teacher, Sister Jean Patrice, has developed a method that has been quite widely copied. She points out the similarities between a doll and a child. A doll has eyes, ears, mouth and feet, but it cannot see, hear, talk or walk because something is missing. This missing part that makes all the difference between a doll and a child is called the soul. Thus to the child the soul is something that he cannot see even in himself, and yet it makes it possible for him to see himself and others.

MEANING OF DEATH

IF THE children grasp a bit of the nature of the soul you can go on to tell them that death is the separation, for a time, of the soul from the body. The body is placed in the grave and the soul goes to God in heaven. You can answer any worries the children may have about whether their sister is cold, hungry or afraid in the grave by assuring them that since her soul is with God her body cannot suffer from cold or hunger. The example of the doll which doesn't suffer because it has no soul can be used again. You should also impress upon the children that the grave is only a temporary place for the body which will later on rejoin the soul so that the body can share in the happiness of the soul and, also, so that they will be able to recognize their sister in heaven.

HEAVEN

ESPECIALLY must you make certain that the children grasp the essential *joyousness* of death as a homecoming to God in heaven. The Christian outlook is always one of joy that another soul has achieved its destiny as a child of God in heaven.

Several examples can be used to picture the happiness of heaven. If any of the children have been homesick they will understand the happiness that their sister now feels in her true home. Or use the analogy of family happiness at Christmas. For weeks before the feast the children can hardly wait until that great day

arrives. The day itself is just perfect with so many gifts that the children scarcely know with which one to play. They hate to see this happy day come to an end. Heaven is like a perpetual Christmas with God, the Blessed Mother and all the good boys and girls with whom she plays.

Explain to them that God wants everybody to be good and go to heaven. Sometimes He wants some children there sooner than others. Perhaps the work that He wishes them to do is already done or He wants their work to be done almost exclusively from their true home in heaven.

FAMILY UNITY

I BELIEVE it is very important, at this point, to insist that your little girl is still a member of the family circle. Tell the children that she is a saint of God in heaven and that she can obtain many favors and graces for them. Just as she was kind to them and did things for them here, she can do far more for them in heaven because all she has to do is ask God for whatever they need and God will come to their assistance with the favors that they require, if these things are good for them. Talk about her, pray to her in your private and family prayers.

It should be emphasized that the child has gone to the true home of the family; that just as they miss her, so she misses them and wants them to be with her. She is not unhappy now, but her happiness will even be more complete when they will be

with her and happy forever. Thus, she has gone to be a member of the family of God and to be with God forever and ever.

Encourage the children to pray to

their little sister, to talk about her and to include her in the family celebrations, not in a morbid sort of way, but in a cheerful, Christian manner.

CROSSES AND CROWNS

I am a great believer in the idea that trouble is the best thing that ever happened to us.

If all the troubles in the world were eliminated, and all the problems solved, we'd be more tired than work ever made us; we would be bored to death.

The man who has a lot of troubles may not think of himself as blessed, but there is a sense in which he is. For my own part, I believe that God intends some of us to have a lot of troubles of our own and a gift for taking on the troubles of others. When God gives a man a gift like that, He always gives him the graces needed to make the gift a consolation and a source of satisfaction to himself.

More men have been made great by crosses than by crowns; conversely, more men have been made soft, even ruined, by crowns than by crosses. More men have been blessed through handicap and adversity than have been perfected through health and prosperity.

*Richard Cardinal Cushing
quoted in Mission Digest*

TEACH THEM TO PRAY

Pre-school children of no more than normal intelligence (no offense meant to proud parents) can learn the most complicated radio and TV commercials. But the same parents who revel in and sometimes moan about such an accomplishment will protest it is too much to expect them to teach their children prayers or simple religious truths before they go to school.

As Father John Schultz, C.S.S.R., put it in a Catholic Hour talk: "If children four years old can learn to think about Davy Crockett and the things that Davy Crockett does, those same children can learn to think about God and the things that God did and does."

It is an almost certain sign of parental neglect when a child arrives in first grade knowing by heart every "soap commercial" and the exploits of Davy from the killing of the "bar" to his going to Congress, but obviously unacquainted with even an awkward version of the Sign of the Cross or the simplest morning or evening prayer.

Parents who think they fool God with excuses for such a condition are not fooling the school Sisters or even the next door neighbor's children.

Peoria Register

? ? ? Readers Ask... ? ? ?

How Old Is the Earth?

Louis G. Miller, C.S.S.R.

QUESTION: *I have seen it stated lately in some articles I read that the earth is millions of years old. Isn't this opposed to what the Bible teaches and therefore contradictory to religion itself?*

ANSWER: By no means. The Bible has nothing to say about the age of the world as such. The chief truth with which the Bible is concerned in the first chapter of Genesis is that the world and all that is in it had a creator, and that man possesses an immortal spirit and was given an eternal destiny to work out during his years on earth. But as to the length of time the world has existed, or even the number of millenniums man has existed on earth, the Church holds that this is a matter for science to ascertain by its own methods of research.

It is true that in the past there have been writers who thought the Bible could give them answers even to questions of this kind. In 1654, for example, a writer named Ussher declared that as a result of careful Biblical computations he had made, he was in a position to state that the work of creation took place at 9 a. m. on October 26 in the year 4004 B. C. Many in the Church as well as out of it saw nothing ridiculous in such

a claim, just as two centuries earlier it was not considered ridiculous to hold that the world was flat instead of round. It is all too easy, but it is at the same time grossly unfair, to judge the scientific opinions of people in the past by what we know in the present.

The wise position taken by the Church through the centuries has been that one should proceed with caution when scientific theory seems to upset traditional beliefs. Often the theory has remained in the realm of theory, with not much in the way of actual proof to back it up. But where the findings of science seem based on good, solid evidence, the Church readily absorbs these findings and finds no conflict between them and her essential teachings.

Now as to scientific findings on the age of the world and the Church's attitude toward them, we here subjoin a summary in the words of the late Pope Pius XII, contained in an address to the Papal Academy of Sciences at Rome:

"Two questions present themselves to our minds: Can science say when the world had its great beginning? And what was the state of the world when it did begin? To follow up these

questions . . . science adopts different methods, which are more or less independent of one another, but converge in their results. These methods are briefly as follows:

"1. *The centrifugal movement of the spiral nebulae, or galactic systems.* The investigation of the numerous spiral nebulae, which has been carried out particularly by Edwin E. Hubble, at Mount Wilson Observatory, led to the conclusion that these remote galactic systems have a tendency to detach themselves from each other at such a rate that the distance between two such nebulae doubles itself in about 1300 million years. This process of an expanding universe suggests that at some time in the past, anything from 1000 to 10,000 million years ago, the material of all the spiral nebulae was compressed together in a comparatively small space.

"2. *The age of the earth's crust.* To find the age of original radioactive substances, we may take with a reasonable degree of approximation the dates of the transformation of the isotope of uranium 238 into an isotope of lead (Ra G), of uranium 235 into actinium D (Ac D), and of the isotope of thorium 232 into thorium D (Th D). The mass of helium which is thereby produced can act as a check. The conclusion emerges that the average of the oldest minerals is at the most 5000 million years.

"3. *The age of the meteorites.* The same method applied to meteorites to establish their age produces approximately the same figure of 5000 million years. This result has particular significance in that it is now held

generally that meteorites are of interstellar origin.

"4. *The stability of binary systems and constellations.* The variations in gravitation to which these systems are subject from outside themselves fix their stability within limits of 5000 to 10,000 million years.

"These figures may be surprising, but they do not contain any different concept, even for the simplest believer, from that in the first words of Genesis — 'In the beginning' — which means the beginning of things in time. The figures of the scientists give to these words of Scripture a concrete and at the same time mathematical expression. . . .

"Science has traced the course and direction of cosmic development and acknowledged that it must inevitably come to an end, just as it has recognized its beginning 5000 million years ago. Therefore it has with the concreteness that belongs to physical proof, confirmed the principle of contingency and the conclusion based on it that at that time the cosmos came into being by the hand of the Creator. Creation in time! That presupposes a Creator, presupposes God! This declaration, even if it is no express and final declaration, is one which we demanded from science and which modern man expects from science. It is based on a mature and clear consideration of one single aspect of the universe — its mutability. But this aspect is sufficient to cause all mankind, the crown and the rational expression of the macrocosm and the microcosm, to reflect upon his Creator, to recognize His activity in space and time, and to fall on his knees in worship before His sublime majesty."

SIDEGLANCES

By the Bystander

Why The Liguorian Is Not Sold through School Plans

WITH increasing frequency we are asked by Catholics why they cannot subscribe to THE LIGUORIAN, or renew their subscription to it, through one of the various school plans for selling magazines. According to these plans, an agency run by either Catholic or secular groups for the purpose of promoting a number of publications, makes an agreement with the authorities of a Catholic high school or grade school according to which the pupils will go from door to door in their neighborhood offering a list of magazines, both Catholic and secular, from which people may subscribe to whatever they please. (They also make these arrangements with non-Catholic schools, but our concern is with those that are Catholic.) The school itself receives from the agency a percentage of the money received for any subscription, and usually prizes are given to individual pupils proportionate to the number of subscriptions they sell. The school gains financially, and with the proceeds may purchase new curtains or books or athletic equipment. The pupil has a

chance to win a new bicycle or radio or flashlight. Many people take magazines they would not otherwise have considered just "to help out the boys and girls."

The editors of THE LIGUORIAN have never permitted it to be included in listings of magazines that offer both secular and Catholic magazines to subscribers in these school plans, even when they are run by Catholic agencies. This is a matter of principle and policy that is sometimes challenged and sometimes inquired about. We want to explain the principles behind the policy.

It is not, let us say at once, based on the belief that all secular magazines are totally bad or obscene or forbidden reading matter for Catholics. It is not because we envy the agencies or the schools or the individuals who obtain money or prizes through the school plans. Our opposition to being a part of Catholic school plans that offer both secular and Catholic reading matter for sale is based on three considerations that to us seem very important, and on conclusions we draw from

them. We are aware that some promoters of the plans strongly disagree with us, and may even consider us narrow-minded in our stand. We can do no more than present our reasons for the evaluation of our readers. Let it be noted that all three considerations numbered below are to be taken together, not singly or apart.

1. Catholic schools are set up, at great expense and sacrifice to Catholics, as islands of anti-secularism in a secularistic society. Their purpose is to provide that every educational process be permeated with the eternal truths of revealed religion. While they teach subjects (and usually teach them well) that are to be of use in striving for the goods of this present world, such as science, mathematics, literature, etc., they do so against the background of insistence on the eternal destiny for which every human being is made. Their very existence is a public profession of the primacy of the spirit or soul of man, of the existence of one true religion, of the necessity of resisting the spirit of the world, the flesh and the devil.

2. Secular magazines, especially the journals of opinion and interpretation of news, are spokesmen for the principles of secularism, to offset which Catholics find it necessary to build and maintain their own schools. The concern of these magazines is primarily with the things of this passing world,

as if these were the only things of importance. When they do comment on religious events and teachings, it is from the viewpoint of indifferentism, that is, the view that all religions are equally true (or untrue) and that all religious teachings are equally newsworthy.

More than that, secular reading matter flows through thousands of channels of approach to the reading public. Countless newsstands make it appealing to the eye; it is made available to travelers on planes and trains and in bus depots and way stations; its producers flood the public with appeals to subscribe. Naturally they are always eager to find new outlets and new approaches to people, and are most happy to enlist the pupils of any school, Catholic or not, as salesmen in the cause.

3. One of the reasons for the ignorance, backsliding and ultimate apostasy of many Catholics is the fact that they are overwhelmed by the influence of secular literature and rarely read anything that would inform their minds about religious truth or motivate them to live up to it. For the same reason many people who have never had any religion, or had only a shaky sort of religion, never rouse themselves to put their minds to learning what they need to know to serve God well.

There are literally thousands of copies of secular publications,

books and newspapers available to people for every one that is solidly religious or appealingly Catholic. Unless effort, propaganda, salesmanship are used to help Catholics and others as well to resist the engulfing tide of secular literature, and to make a deliberate choice of stimulating Catholic reading, they can be swept almost unknowing into the thinking patterns of the secular publications they read.

We are not even referring here to the danger of being swept into immoral habits by the obscene or near-obscene publications that are always available. We are speaking about the better secular magazines, which, at their best, ignore the things of eternity and objective religious truth. An exclusive diet of such secular reading is bound to affect the religious thinking of average people.

From these three considerations we draw the conclusions that underlie our policy of not entering into Catholic school programs that send pupils out to sell both secular and Catholic magazines.

First, let us say that we do not conclude that it is wrong for Catholics to read their daily newspaper and some of the better secular publications. Indeed, the work of many requires that they read some secular publications. We would not even consider it wrong for an individual Catholic to accept a job, on his own initiative,

of selling decent secular magazines. In the case of both the readers and the sellers, however, we consider it exceedingly important that they realize their own need, and everybody's need, of some Catholic or religious reading to offset the secularistic outlook and religious indifference of worldly publications.

When it comes, however, to putting the whole authority of Catholic schools behind the selling of secular literature, we are convinced that a vastly different issue is at stake than merely the question of reading or privately promoting secular literature. If Catholic school authorities are to send their pupils forth to go from door to door soliciting subscriptions to magazines, it should not be in the official role of adding another powerful outlet to the already overpowering flood of secular reading matter in the land.

THIS is merely to recognize three facts: 1) that secular literature already has an overwhelming headstart on any kind of religious literature; 2) that people are going to find and read plenty of secular literature without any nudge or prod or promotion from Catholic authorities; 3) that if Catholic schools are to promote any kind of reading matter, they should concentrate on that which they know by experience to be most easily neglected by fallen human nature, most eternally necessary for happiness,

and most directly opposed by the propaganda of the world. This is in accord with the whole purpose of Catholic schools.

Secular agencies for selling magazines are most anxious to enlist Catholic schools, especially the large ones, in their campaigns. To that end they are delighted to put a few Catholic magazines on their list, these usually outnumbered five or ten to one by secular publications. But they win a great victory when the doors of Catholic schools are opened to them by reason of the few Catholic magazines they offer, and the pupils sent forth with the authority of their teachers and superiors to flood the neighborhood with many times more secular magazines than Catholic. And it is our conviction that Catholic agencies make a great mistake (in good faith, we are sure) in tying up with secular agencies and then themselves as Catholics making the entry into Catholic schools to pave the way for the sale of a vast number of secular magazines. The rewards are, we know, enticing for all con-

cerned. It can be argued that it is better to sell a few Catholic magazines, in the midst of many that are secular, than none at all. We think, however, that the rewards would be greater and farther reaching and more lasting, if Catholic schools were to carry out their fundamental purpose even in so minor a matter as selling magazines, by helping to make the world more aware of God, of eternity, of heaven and hell, of Christ and the cross and redemption.

For Catholic schools to engage officially in selling secular magazines seems to us quite like a Catholic school officially purchasing time on radio or television, and then using the time to plug secular magazines. We would not want *THE LIGUORIAN* to be mentioned softly in the midst of such an advertising campaign on the part of Catholic schools. For the same reason we do not want it to be used in officially approved Catholic school campaigns that make every Catholic pupil a salesman for both secular and Catholic magazines.

SIGN OF THE TIME

The old storekeeper, who was also the community's postmaster, was a real go-getter. He had no helper, and when he had to leave his store to meet the mail train he was tormented by thoughts of tourists stopping for gas and soft drinks and finding him gone.

Finally he hit upon a shrewd solution. He printed a sign in bold letters which explained everything during his enforced absences:

"Back in 15 minutes. Already been gone 10."

Indiana Parent-Teacher

In Defense

of

TELEVISION

Another title we could give this article is this: "Don't blame television! Blame yourself!"

JOHN M. KREUZER, C.S.S.R.

WHEN public address systems and loud-speakers were first invented, a wag, (an Irish wit, to be exact) lamented: "How sad! Now we have loud-speakers, just when no one has anything worth saying." Without doubt the same wit might say the same thing about television: "How sad! Now we have television with nothing worth seeing!"

It is easy to sit back and criticize television; to grumble and complain about it much as one might moan and groan over a hangover — and yet continue to lap it up. But in all fairness it must be admitted that although TV may give us a pain, it also offers a plentiful supply of pain relievers.

Anyway, Don Quixote rides again. This time to champion the cause of the picture-tube. Take television out

of the American home, and what have we got left? . . . Exactly!

Television is the soul of our civilization. In a few years, most assuredly, man will evolve to such an extent that he will drop off the audio-screen of his mind (roughly referred to as the imagination), just as in days gone by he dropped off the useless appendix of his tail. Soon after that, he will be able to discard that drying-up apparatus — the human mind (which is daily growing more subconscious anyhow), and, equipped with portable "rabbit ears" that keep him attuned to some master brain, he will walk serenely and secure, knowing exactly what paste is best for his teeth, what suds are best for his duds, what tobacco best for his taste, what deodorant best for his odor, and what songs best for his ears.

There may be those, of course, who might possibly indulge their cynicism by saying that such rabbit ears will make a man look like an associate of the donkey. In reality, however, rabbit-ear existence with its concomitant placidity, poses only one problem. It is this: since no tension will mount up, against which any single analgesic can at best react as a buffer in a most ineffectual manner, what will become of the manufacturers of aspirin? Will they manfully swallow their stock of pills and painlessly subside into oblivion? Something, surely, must they do to overcome that depressed feeling (and few things can depress more than a depression).

It comes down to this: when men no longer have heads, obviously they will no longer have headaches; and when men no longer have headaches then the workings of poetic justice will be discerned. For products which have been advertised in such a way as to drive a man mad (which is wrong, and a sin) are doomed to self-extinction. Obviously to drive a man mad is to make him lose his head. And what do doctors say? Five New York doctors have proved that headless men rarely buy headache remedies.

Now to say that television is here to stay is like admitting the existence of the sun. Like the sun, too, it brings much light into our lives. We get light on such subjects as: "Which is the best automobile on the market?" "Which foods have the most proteins?" and "What kind of man

thinks for himself." Nor should anyone make light of these matters. All humane people will agree that your dog deserves the finest dog food; your children deserve the most healthful vitamins; your body, the best mattress; and your girth, the snuggest girdle. Any day now we will even be told that only the softest hats are suitable for our heads.

With the educational value of television, no one dare argue. Children have been made to realize that just the knowledge of which is the longest river in the world, or the highest mountain, or the oldest city, may be enough to win anywhere from \$100 to \$20,000, while ignorance of these things may only get them a washing-machine or a Cadillac.

Or take *Westerns*. (Either the ordinary or the adult Western will do.) Incidentally it is an over-simplification to say that the only difference between these two varieties is that adult Westerns use horses that are *older*. Fundamentally the difference is this: in an adult Western the hero dare not appear too heroic. He must let some of his pecadillos show, such as: a non-aversion for kissing pretty girls or for dealing off the bottom of the deck, provided it is all done in good, clean fun. Westerns have given us a greater and deeper understanding of the Pioneer Spirit that made America great. And now that the savage Indians are no longer a menace to peace and real estate, magnanimously may we recognize the sterling qualities of the first, true, genuine Americans.

Furthermore, what television has done for music is incalculable. It has shown that such ordinary and common things like soap, soup and nail polish are all teemingly lyrical. No longer do great composers need stars, moonlight, flowers and love to charm into expression the muse of music. Given a bit of guano, a dry cereal and/or a gallon of wine, music makers for commercials have enough melodious material to cause Chopin to rock and roll over in his grave.

QUITE obviously it is easy to criticize TV. Few there are who can refrain (during the commercials) from running it down.

Fewer still have the restraint to restrain it. The fascination it exerts leaves most of us limp and listless. The power-tube is overpowering. Monstrously does TV monopolize our time. Yet it is grossly unfair to misplace the blame. For actually we control the controls.

Although a television set may occasionally be called an *Idiot Box*, it is in reality a *Magic Box* that can bring the whole world right into our living-room. It's a crazy world, to be sure. Most of us would not be at home in it if it weren't. After all, television was never meant to supply for the Beatific Vision. Or, (to quote Browning) "What's a heaven for?"

BANG! BANG!

A first-grader drew a picture of a stagecoach, which was well done except that it lacked wheels.

"Oh, it's wonderful," said the teacher. "But I see no wheels. What holds it up?"

Replied the little artist: "Bad men."

St. Paul Pioneer Press

LIGUORIAN BINDERS

We have had hard-cover binders made to order for holding 12 copies of THE LIGUORIAN in a single volume. Anyone can insert the issues in the binder. Those who preserve their copies of THE LIGUORIAN for reference will find the binders very handy, with the index always at the end of the December issue. Order binders from THE LIGUORIAN, Liguori, Mo., at \$2.50 each.

IF YOU CHANGE YOUR ADDRESS

Please notify us promptly of your change of address, giving both your old and new address. It makes it easy for our office if you cut your stenciled address from the rear cover of one of your issues of THE LIGUORIAN and send it in when asking for a change of address. Notify us by the tenth of the month if your copy for that month has not been delivered.

Patrons for the Month of JUNE

J. FITZPATRICK, C.S.S.R.

IN OUR list of patron saints for June we have chosen St. Anthony of Padua, whose feastday is June 13, to head the list. There is surely ample justification for this; the gentle Franciscan friar is truly "everybody's St. Anthony." As John Coulson points out in his magnificent *Dictionary of the Saints*, the universality and vigor of his cult are mysterious and hard to account for on the merely human level. God's intervening providence surely had much to do with it.

St. Anthony became a Franciscan in the year 1220, before the death of St. Francis, and certainly was cast in the image of the humble man

of Assisi. Since he was assigned to menial duties in an obscure friary, it was only by accident that his great talent as a preacher was discovered. So wonderful were his gifts, and united to such holiness of life, that he was appointed preacher to the whole of Italy. Thenceforth for the remaining ten years of his short life, he was ceaselessly on the road in Italy and France, preaching to such crowds that the churches could not accommodate them, and as many as 30,000 people gathered around him on a hillside to hear him wonderfully expound the Scriptures.

In the year 1231 he died, only 36 years old, and the fame of his holiness was so great that within a year he was canonized. Through the centuries that fame has steadily increased. In the vast gallery of saints, surely Anthony belongs in that select small group which is most commonly and universally invoked. In a great many churches you will find his statue, often shown holding the Infant Jesus in his arms, according to the tradition that he was once privileged to do this very thing.

As Coulson remarks, there is a paradox in the patronage of St. Anthony. He was an aristocrat by birth, yet he has become the special patron of the poor and downtrodden. He was a scholar who had no living rival as a Biblical expert, and is honored as a doctor of the Church, yet he is enthusiastically invoked by those without much learning or desire for learning. One whose thoughts soared to God, he is appealed to when some

trivial article has been lost. Such is the delightful contrast to be found in the world of the saints.

★ ★ ★

June 1. St. Theobald of Alba, patron of shoemakers. Born into a wealthy family, he preferred to live and work as a humble cobbler, considering this to be more in accord with the teachings and example of Christ.

June 3. St. Morand, 12th century, patron of vinegrowers, because there is a story that he penitentially subsisted through Lent on a single bunch of grapes.

June 5. St. Boniface, eighth-century apostle of Germany and now patron of that nation. In the opinion of the learned Christopher Dawson, this saint made more of an impress on Europe than any other individual in history.

June 10. St. Margaret of Scotland, patroness of that land of which she was queen.

June 15. St. Vitus, martyr of the early Christian Church. Patron of dancers and actors, and protector of those suffering from epilepsy and from a disease to which his very name has been given: St. Vitus Dance. Not much is known about his life, but his cult became very widespread through the centuries. He is venerated as one of the Fourteen Holy Helpers, a group of saints who are invoked against various ailments and catastrophes of nature.

June 17. St. Herve', or Harvey, who was blind, and hence is invoked in eye trouble.

June 21. St. Aloysius Gonzaga, Jesuit student who died in 1591, and is the patron of all students, of Catholic youth in general, and of youth organizations.

June 22. St. Alban, fourth century martyr in Britain. His intercession is invoked against pestilence, and in cases of hernia and gallstones.

June 24. St. John the Baptist. Christ Himself testified to the greatness of this "advance agent" of the redemption. Because he spent so many years of preparation in the desert for his mission, living among the wild creatures there, he is looked upon as patron by veterinarians and all who have to do with animals.

June 27. Our Mother of Perpetual Help. Under this venerable and ancient title our Lady is prayed to by all who are in need. In some places her feast under this title is celebrated on June 21.

June 29. Sts. Peter and Paul. Fishermen glory in numbering St. Peter among themselves; and St. Paul was a tentmaker by trade, so anyone who works with canvas can claim his special consideration.

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BY WAY of special note, the three doctors of the Church whose feasts occur this month should be mentioned. St. Anthony of Padua, June 13; St. Basil the Great, founder of monastic life in the orient, June 14; and St. Ephraem of Syria, who might be called the poet among the doctors, because he wrote many hymns, and because most of his writing is in verse, June 18.

Also the month of June can boast of two sets of saintly twins: Sts. Mark and Marcellian, June 18, twin brothers and deacons of the Roman Church who were martyred under the emperor Diocletian, and Sts. Gervase and Protase, June 19, whose remains were discovered by St. Ambrose

about the year 400 in Milan, where they had been martyred. Not twins, but blood brothers, at least, were Sts. John and Paul, Roman martyrs of the fourth century, whose help is asked for patience in rheumatic and arthritic pain. Their feastday is June 26.

ARITHMETIC

Our lives are problems in the four simplest operations of arithmetic. To bring them to perfection we must constantly add, subtract, multiply and divide.

Day by day we must add knowledge, wisdom, experience, skill. These things may not be had in bulk, but are acquired only little by little and added to that which we already possess.

We must subtract hate, envy, sloth, dishonesty, slowness and putting off duties. Nor can all of these faults be taken away at one time.

We must multiply deeds of service and love. This is a matter in which we cannot stand still. If we are worth no more to humanity today than we were yesterday, the chances are that tomorrow we shall be worth less.

We must divide our time wisely. We have only twenty-four hours a day. If we do not carefully budget these hours, we shall find ourselves running short.

They are not easy, these problems in life's arithmetic, but they must be worked out if we would pass life's final examination.

Western Catholic

THE NUN'S VOCATION

You now have the opportunity, dear daughters, of deeply contemplating, in prayer and reflection, the plan that the Lord has made for you in giving you the grace of vocation. What can this divine plan be, if not to see you always more conformed to the likeness of His Son Jesus, brave in carrying the cross with Him, spending yourselves without limit in His service in the tasks that obedience assigns to you?

Ask Him earnestly for the light and supernatural strength necessary to persevere in the way that He has laid out for you, and to respond to everything that the Church expects of you. May your zeal be purified and refined in the school of the interior life . . . and may your charity radiate more and more, first of all on your community, then on the souls of all who come to you, and who, by your example, will learn to love and serve God better. . . .

Pius XII in The Pope Speaks



readers retort

In which readers are invited to express their minds on articles and opinions published in *The Liguorian*. Letters must be signed and full address of the writer must be given, though city and name will be withheld from publication on request.

Catholic Scientists

I appreciated the article — in a recent issue of *THE LIGUORIAN* — about the old quarrel between science and religion. As you say, there is really no incompatibility between the two. There only seems to be — and this is because of misunderstanding. One point, however, I should like to comment on. Since my school days I have always heard and read about Louis Pasteur as a devout Catholic, a prime example to Catholics and to Catholic students. Not too long ago I read a short biography of this man, written by his grandson, Pasteur Vallery-Radot. On page 159 of this work appears the following statement: "Pasteur respected the religion of his forefathers; he had profound Christian ideals, but he was not, as has been asserted, an observant Catholic." Considering the relationship of the author of this biography to his subject, one can hardly question the accuracy of his statement. However, when one considers the anti-Catholic feeling in France among the intellectuals of the late 19th century, even respect for religion (and profound Christian ideals!) was something!

Walnut Creek, Calif.

Mrs. P. F.

More Scientists

Your article, "Are Scientists Irreligious," was well done and I have shown it to several friends. It seems to me, however, that old names of science such as

Pasteur, Galvani, Mendel, Linacre are pretty well known for making the case for religion in science. Would not some of the newer names be better? For example, I offer these: Alexis Carrel, Hitzfelder of Johns Hopkins. Sperti Sperti, Alphonse Vonderae of Cincinnati University, Father Lemaitre, who Einstein said was the only other man who understood his theory of relativity. These are only a few moderns; there are many others, I am sure.

Hollywood, Calif.

J. P.

One View

Congratulations to Father L. for his protest against your article, "The Most Common Sin of Impurity." (November, 1958) When I put a magazine on the coffee table I make certain that all articles can be read. Many times, after I've cut out the exceptionally fine articles in your magazine, I've thrown the rest in the refuse can as I did with the November issue. It will take more than an insignificant person like myself to convince you and the majority of people that certain intimate realities of life are matters of the strictest privacy and should remain such. This disgusting frankness certainly is not helping to promote modesty.

Stamford, Conn.

Mrs. S. C.

And Another

This letter should have been written months ago in gratitude for your article,

"The Most Common Sin of Impurity." To me it was like a gift from heaven. I had been praying to our Lady for years to overcome the very sin you talked about, when one evening I stopped at the magazine rack in Church and saw your article in THE LIGUORIAN. It was the first time I had ever seen THE LIGUORIAN, and I have not missed a copy since. After reading your article, and shedding many tears, I could see my problem very clearly and fully realized why I had not been able to overcome my bad habit. I have not fallen since that day and would rather die than do so again. I feel now that I would like to help all those persons who, I now know, must be suffering anguish because of such sins. It has taken courage to write this letter, but I had to express my deep gratitude.

N. N.

N. N.

• *Our letters on the subject of the article in question have run about ten to one on the side of grateful sinners who have been helped by the article. Moreover, when we reprinted the article in pamphlet form, a first quick printing of 15,000 copies sold out in a few weeks. Since our purpose is to help people escape sin, avoid sin and give up sin, we cannot but rejoice when we see the purpose fulfilled, even though we may unwillingly offend the sensibilities of some who are free from the particular problems we frankly explore.*

The editors

Animals for Experiment

In the December issue of your magazine there appeared an article written by Father Francis J. Connell. It was in the form of a reply to a question submitted by a medical researcher about the use of live animals for experimentation. The reverend, along with condoning the practice, threw in a few personal barbs reprimanding those who have a deep love for animals and likened them to "pagans." We were going to cancel our subscription immediate-

ly after receiving and reading the December issue; however we decided we would wait and see if this subject would be aired in your letters department. Now we are sure, and categorically state that we do not wish to contribute to any enterprise that encourages vivisection. My husband and I are of the opinion that the author of the article did not express the views of the Church, since there have been many criticisms of this degrading practice of vivisection by notable leaders of the Catholic faith. It is correct therefore that we should not uphold this dastardly practice for any number of moral reasons, since Genesis, 1:28 in stating, "Rule over the fishes of the sea and the fowls of the air and all living creatures that move upon the earth" has no application in any way to cover the atrocities committed upon helpless animals in so-called research laboratories. We wish to state that you have shown your insincerity by not publishing ANY LETTERS from readers who disagreed with your views on this subject. And if there is one quality that we dislike, it is insincerity!

Los Angeles, Calif.

Mrs. N. N.

• *We shall not argue with the lady and her husband on the question of vivisection. There is no official or formal or dogmatic position taken by the Church on this matter. She is entitled to her opinion, and we hope that she will not deny us the right to our opinion as well. The lady stated that the author of the article threw in a few personal barbs reprimanding those who have a deep love for animals and likened them to pagans. Not so! The remarks made by the author were not barbs, but rather some plain words directed not to persons who have a true and sensible love of animals but addressed to those persons who by their excessive care for and personal attention to their pets seem to place these animals on the level of human beings and sometimes even refer to*

them as their "babies." The lady referred to "many criticisms of this degrading practice by notable leaders of the Catholic faith." Even if she is able to line up these leaders in great number (which we doubt) this does not make her (and her husband's) opinion or the opinion of these leaders the official opinion of the Catholic Church. There are many respected theologians and thinkers and leaders who hold the view we presented in the original article. Again, this does not make our view or the view of these leaders the official Catholic opinion. If the lady's opinion is based on honest, calm, straight thinking, we respect her opinion and we shall not deny her right to express it. We think it only fair play that she should extend the same courtesy to those who disagree with her. Lastly, the lady accused us of insincerity because we did not publish ANY LETTERS from readers who disagreed with our view. The truth is that the letter we have published above was the ONLY letter which we received on the subject.

The editors

Sister Read It to Us Already!

THE LIGUORIAN to me is a stimulating, inspirational and thought-provoking publication. The children brought the March issue from the mail box when they came in for lunch, and I found myself feeding them with one hand while I paged through the magazine with the other. When I told them they would have to read "Cheating in School" — all three of them said, "Sister already read it to us this morning!" We also use your pamphlets at our Discussion Club.

Bayonne, N. J.

Mrs. R. S.

Dividend!

The other day my husband and I were in a group of people who were making unkind remarks about someone not present. When we got home he remarked that

if it hadn't been for THE LIGUORIAN he would have joined right in and would not have thought much about it at all. As it happened, I think our attitude toward the conversation cut the remarks quite short. My husband's Catholic education was only what he received before making his first Holy Communion, but it is being helped immensely by the good, down-to-earth articles from your magazine.

Michigan

Mrs. C. W.

Encore

You wanted to hear from single people in regard to your new feature: *Problems of Single People*. Well, here I am. Thirty-two and single! No problems, either. Fine job, good company, happy home, busy social life and no frustrations. I like the life God has given me and all the opportunities that go with it. If the right man comes along, I'll sure marry him, but until then — as is! Do keep up the pointed articles. The only way we can see ourselves as we are is to face the facts. It's horrid for our pride, but wonderful for self-improvement.

Lynwood, Calif.

J. M. S.

Yellow Dogs and Sweethearts

In a recent issue you answered a man from Delaware who was in favor of right-to-work laws with the assertion that such laws will lead to "Yellow Dog" contracts. Granted that they do, which do you editors think is the greater evil — the "Yellow Dog" contract, or the "Sweetheart" contracts revealed by the McClellan committee, through which a union racketeer sells his hundreds of union members down the river to an equally dishonest employer? Surely logic should convince you that no union is better than a corrupt union.

Why do you priests refuse to give both sides on the right-to-work question? You continually try to give the impression that only the employer is capable of evil, never the union leader. Why do you try to cre-

ate the impression that unions will be helpless after right-to-work laws go into effect? Do you think that a man should be compelled to join a union? Do you call this freedom?

For the first time I am beginning to believe what I have often heard about the Catholic Church: that it is full of ignorance and superstition. Never again will I say to my Protestant friends that the Catholic clergy are intelligent and honest. The right-to-work battle has exposed to my view the mentality of the Catholic clergy. I am enclosing some literature that shows the necessity and goodness of right-to-work laws. If you can prove anything in it false, I will send you a check for \$50.

Lima, Ohio

R. A. E.

• *We herewith make a prediction. Though several states now have right-to-work laws, and other states are proposing them, we predict that within ten years practically everybody will recognize the fact that such laws are a snare and a delusion, and that there will be a federal law prohibiting local right-to-work laws. Time will prove this, and it has nothing to do with corruption in some union leaders, corruption in employers, etc. The wild statements of this correspondent about the ignorance and superstition of all priests refute themselves. Apparently he is too ignorant to know that a few priests disagree with the majority of scholarly priests on the deceitfulness and danger of right-to-work laws. With the majority, many of whom have been studying the science of social and industrial relations for many decades, we believe that right-to-work laws are not good for the U.S.A.*

The editors

On the Contrary . . .

In view of your kindness in sending the magazine to me without charge during the time I was in financial low water because of unemployment, I should be churlish, indeed, were I to delve into the complete

divergence of views that exists between this subscriber and THE LIGUORIAN'S staff and writers. Suffice it to say that we are in disagreement about 98% of the time. So I'll pass over that matter and simply say that THE LIGUORIAN and I are in agreement on one important point. In this day when every propaganda device is being used, and millions spent, to undermine union labor and crystallize public opinion against it, it is refreshing to find that THE LIGUORIAN has refused to join in the hue and cry. As a union man (not simply a card-carrier!) of many years, I want to thank you for your recognition of the fact that not all unions are rendered dishonest or a menace to liberty and decency because some dishonest or opportunistic union officials have managed to get hold of places of power. I abhor and despise dishonest union officials; they are, in a real sense, traitors to the union movement. I also despise dishonest or chiselling government officials; but one does not hear it said that our government should be junked because there are grafting or inept officials in it. If there ever was a time when the American wage-earner and his wife needed to "see beyond the end of their noses," it is now! If the present, nationwide campaign against union labor is successful (and that is possible), it will mean turning back the clock 30 years, and the hard-won benefits which the wage earner now enjoys can and probably will melt away. Anyone who deludes himself by thinking "they can't do that to us!" is due for a rude awakening.

Arizona

J. W. R.

From Japan

I've been waiting for a long time to tell you what a fine magazine LIGUORIAN is and consistently has been over the years. Most human enterprises seem to "give out" and lose their force after a while; but LIGUORIAN, like Ol' Man River, just keeps rollin' along. My senti-

ments are summed up in a letter by someone from Mt. Airy, Maryland, (January, 1958): "We pray that you will never change or get discouraged. You cannot realize the good you do, the help you are to so many."

Tokyo, Japan

Fr. C. S., O.F.M.

We'll Keep at It!

I get awfully angry when I first read some of your articles, but as soon as I try to analyze why, I realize that it's because you are prodding my conscience again. Keep it up, because this world and I in particular, need constant conscience-nudging to keep us in line. Also, I deeply appreciate the articles on doctrine as I need more education in the understanding of our faith despite 14 years of Catholic schooling. I'm ashamed to admit that my mother, a convert, knows more about our faith than I, a "cradle Catholic." There are many more things I could say, but I had better quit. All I can think of right now is your article on self-pity. It's getting so that I can't have any vices anymore. You might make a saint of me yet — I'm only 26 and you've got about 50 years to keep me in line; so keep up the good work! Seattle, Wash. Mrs. J. A. P.

Girls and Convents

Some time ago you wrote an article on "Why So Few Girls Enter the Convent." Since I was in a convent for a short time, but found I did not have a vocation, perhaps my words should be taken with a grain of salt, but I would like to say them anyway. Besides the factors you mention as keeping girls from the convent, I think there are others that are never mentioned. First of all, let me mention the lack of bathing facilities in many convents. To an American girl, brought up in the habit of a daily bath, it is a shock to find oneself limited to as little as one bath a week. Then too, I

wonder if many girls, considering the religious life, do not feel that there is something grossly unfair in the fact that, while all active priests and brothers have vacations at Christmas, at Easter and in summer, when they can go home, stay with their families, go swimming, etc., the only vacation most nuns ever have is taking a summer course at some university. Certainly priests and brothers deserve vacations, but how about overworked teaching and nursing nuns? And why the ruling that they must never sleep in their own homes? If it was good enough to foster their vocations, must the home be considered a danger later on? Another subtle factor is the sad, glum, if not downright unhappy appearance of many nuns. I know some exceptions, but to me they are exceptions. And what has happened to the recommendations of Pope Pius XII that sisterhoods should adapt their habits to modern conditions and make themselves less strangely conspicuous?

New York, N. Y.

J. F. L.

• *There is some merit to these criticisms, even though it can be said that most of them no longer apply to the majority of active sisterhoods. Having seen the building plans for many convents over the past 25 years, we doubt that the limitation of bathing facilities or opportunities is any longer a widespread phenomenon. As to vacations, quite a number of sisterhoods have summer places of rest and recreation for their nuns; and more and more orders have in recent years introduced vacation periods at home for the sisters. (By the way, the notion that all active priests and brothers get three vacations a year is quite imaginary!) It is true that there are nuns who hardly appear to be the cheerful, happy lovers of God they should be (and such should take note), but again it is not our experience that this is the rule rather than the exception. It must always be remembered that there are degrees of strict-*

ness in religious orders, just as there are degrees of sacrifice that individuals are willing to make for God. The American girl who would like to be a nun but who is not quite equal to giving up some of the human comforts listed here, can, if she looks around, find an order that serves God well even while making provision for those comforts. The sad thing is that so few are even willing to look around.

The editors

Laughing Boy

I never write to magazine or newspaper editors but this time is exceptional; I am intensely curious.

Your November contribution to the cause of the Shaggy Dog Story (a knight shouldn't be out on a dog like this) should have warned me, I suppose, but never would I have expected to read through the dignified, thought-provoking pages of THE LIGUORIAN to see on the next-to-last page, the face of *Mad's* What-Me-Worry? Boy. It's a bit startling, somehow. Was this intentional?

Please do not misunderstand — THE LIGUORIAN is outstanding, even superb. I am simply wondering at the somewhat subtle twists the Lucid Intervals section has taken.

N. N.

P. M.

Not too subtle, we hope. Our object in the Lucid Intervals is to cause at least an occasional tiny twitch of the laughing muscle, after the serious and sober content of many Liguorian articles. If we fail — well, anyway, it was worth the try.

The editors

Kind Words

With pleasure I am renewing my LIGUORIAN subscription. I happen to be one of the unfortunate ones who didn't have the opportunity to attend a parochial school. I hope your magazine reaches some of the smaller towns so that it can supply

spiritual help where there are no parochial schools. I try to send mine on where I think it is needed most. It would be a wonderful thing if all your readers, who do not save their copies, tried to get them to some place or some person where they would continue to do so much good.

Lansing, Mich.

Mrs. T. W. L.

Very often I suggest THE LIGUORIAN when others ask me what they can give as a gift to friends or relatives. I save all my back issues and when I have the opportunity I leave them in a hospital or some conspicuous place for others to pick up and read. Some of the letters you print make me angry, because you are always being blamed for the laws of the Church and the laws of God. It seems as silly as calling the Weather Bureau and blaming them for rain — which I suppose is done also.

Flint, Mich.

Mrs. B. M. B.

I want you to know that a neighbor, for whom I had gotten a subscription last year, has been going to church regularly every Sunday for the past few months. She had previously gone only on Easter and Christmas. I know your magazine has been the biggest and best influence on her in awakening her to our faith. As for ourselves — all of us thirst for its wisdom, beauty, and many of our needs have been filled from gaining more knowledge of our beautiful faith. God has been so good to us it sometimes frightens me and I feel ashamed to ask for anything except an increase of love for Him. In our married life your magazine has been one of the best influences for an increase of graces and blessings. THE LIGUORIAN, combined with the *Imitation of Christ* is a sure formula for attaining heaven.

Philadelphia, Penna.

Mrs. E.M.



Problems of Single People



The Bugaboo of Loneliness

Donald F. Miller, C.S.S.R.

PROBLEM: You wrote some time ago about a single person's fear of a lonely old age. From personal observation I should say that there is no sense kidding ourselves about this point; your only chance as a single person is that you might be the rare exception that proves the rule. You can do your utmost for others when you are able-bodied, but when your time comes they are all too busy to give you the time of day. A single aunt of mine made her home with my folks after she had taken care of my grandparents till their death. She spent most of her days helping here, there and everywhere, and when she was laid low with cancer, only two of all she had helped took time out to come and see her once before she died.

Now my mother is confined, and she has seven children within a radius of 15 miles. None of them gives her more than 20 or 30 minutes once in several weeks, sometimes once in several months. Therefore I think one might just as well face it: Your old age is going to be lonely no matter what you have done for others.

SOLUTION: We are in perfect agreement that, if God permits any of us to live to helpless old age, there will be a cross of loneliness to be

borne. One point we tried to make about this is that it applies to the married as well as the single, and we may add that it applies to priests and laity, to rich and poor — to everybody. Our correspondent, by her two examples, makes it very clear how equally it applies to the married and the single.

What we desire to stress is the principle that previous thoughts of the loneliness one may have to bear in helpless old age should not be permitted to lead to self-pity, selfishness, refusal to do things for others on the ground that they won't show any gratitude in one's old age. Too many single people become introverted and gloomy and unpleasant because they nurse the conviction that they will never be appreciated and might just as well withdraw into a shell and pass up all opportunities for doing good in the world.

Yes, the fact should be faced, perhaps more boldly than we appeared to face it in a previous issue: Whatever your walk in life, if God decrees that you live to helpless old age, though retaining the use of your faculties, there will be loneliness to be borne, even though there are some relatives and friends who show some interest in you.

Facing this fact should result in two important conclusions. The first is that the only friendship that can be counted on to be fully rewarding in active life or in old age is the friendship of Christ. Nothing can or ever will take the place of that; without it, one will never be satisfied with the signs of love or friendship given by other human beings. An old hermit once expressed it in these words: "Unless a man say in his heart, only God and I are in the world, he shall never find rest."

The second conclusion is that it is foolish and wasteful to do good deeds for others, or to live unselfishly in their service, chiefly for the sake of what they may do for us in return. The expectation of such a return is the very thing that sours many indi-

viduals on charity and kindness; experience proves to them that they never get as much as they give, and so they stop giving. Moreover, this dedicating oneself to helping others chiefly for the sake of a return on the investment made is directly contrary to Christ's own command of charity, and takes all the supernatural merit out of good deeds. "If you do good to them from whom you hope to receive in return, what shall be your reward? Even heathens do these things."

The sensible thing is to do as much good for others as possible before old age and loneliness and death come, and to do it for the love of Christ, Who stores up a hundredfold reward for each good deed.

CANCEL THE ORDER!

The exasperating experience of Father John C. Murrett, Maryknoll missionary, while patiently trying to procure a mattress and a rug in Kyoto, Japan, is graphically described in *Rally*:

Father Murrett placed an order for one mattress and one rug with the Kyoto Special Procurement Board. The office manager told him to pick out the ones he wanted at the warehouse and they would be sent to him. A month went by with no sign of either, so he returned to the office. The manager told him that the warehouse clerk had said that Father had picked out two mattresses and three rugs so he would have to make out a new order.

Father Murrett protested that he had selected and needed only one of each, so the manager advised him to make out a new order and then he would be sure of getting what he wanted. When no mattress or rug came the following month, Father again returned to the office. After a lengthy explanation the manager found a misplaced order for nine mattresses and twelve rugs, which he decided were Father Murrett's. He assured the priest that his order would be filled immediately.

A month ago, with still no sign of a mattress or a rug, Father Murrett wrote a brief note to the manager canceling his order. Last week he received the following reply:

"You should be happy to hear that the man in charge has lost your application. Please wait a little longer. If you do not hear anything, drop into my office and make out a new application. I assure you that we will send you your 90 mattresses and 120 rugs in the near future."

This is the second

of two articles on the prophets

of the Old Testament.

The Prophets and Christ

JOHN E. DOHERTY, C.S.S.R.

WHEN we read the account of God's dealings with His chosen people in the Old Testament, we learn that when God threatened them with punishment, His threats were conditional and would be changed when Israel repented. Yet the tribes of Israel who are referred to as Northern Israel, were blind and went on inevitably to their own destruction, in spite of the fact that prophets, suddenly raised up by God, confronted them in the midst of their idolatry.

Thus Amos was neither a prophet nor a son of a prophet, he tells us, but a simple shepherd: "I was but tending my sheep when the Lord took me into His service. It was the Lord that bade me go up and prophesy to the people of Israel.

His message was a somber one: "Prepare to meet thy God, O Israel." Yahweh sent him to the ancient town of Bethel where the Israelites were

polluting its shrine and the prophet revealed the fate of Israel: "Banished it shall be from the land of its birth."

Although Amos was a humble shepherd, the prophet Isaiah was a cultured gentleman and a counselor to kings; yet Israel did not heed him either. He lived in the southern kingdom of Judah when the northern tribes were being led into exile, and he predicted a like fate upon Judah. Isaiah was put to death by the cruellest kind of execution during the reign of King Manasses.

Idolatry was not so common in Judah, but the rites of Baal were beginning to penetrate into the southern kingdom as well, though here was the city of Jerusalem and the great temple of God built by Solomon. It was in the temple that Isaiah received his vocation in a vision.

The Vision of Isaias

"I HAD a vision. I saw the Lord sitting on a throne that towered high above me; the skirts of His robe filling the temple. Above it rose the figures of the seraphim, each of them six-winged; with two wings they veiled God's face, with two His feet, and the other two kept them pointed in flight. And ever the same cry passed between them: 'Holy, holy, holy is the Lord God of hosts; all the earth is full of His glory.'"

The temple rang with the cries of angels, and the rising clouds of incense smoke filled the courts of the temple. "Alas," Isaias said, "I must needs keep silence; my lips and all my neighbors' lips are polluted with sin; and yet these eyes are looking upon their King, the Lord of hosts."

Then, from the altar, one of the seraphim flew up to him with a burning coal, carried in tongs. "He touched my mouth with it, and said, 'Now that this has touched thy lips, thy guilt is swept away, thy sin pardoned.' And now I heard the Lord say, 'Who shall be my messenger? Who is to go on this errand of ours?' And I said, 'I am here at thy command; make me thy messenger.'"

The message brought by Isaias to the Jews was one that our Lord would quote and apply to the Jews in His own day. It was that their hearts would be made dull, their ears deadened, and their eyes dazzled so that they would not heed the summons to salvation.

Beyond this immediate charge to his people, however, the prophecies

of Isaias ring with affirmation of hope in the Saviour to come. So manifold and so clear are these prophecies that it is almost as though the Gospel were then being written. For this reason Isaias is often called a fifth evangelist.

Yet equal to Isaias and perhaps even greater is the prophet, Jeremias. Jeremias lamented over Jerusalem when the Babylonians conquered the city, destroyed the temple of God and led the most important families into exile.

The prophet had warned the Jews of their fate, and he forbade rebellion; but he counseled patience with God's designs and conformity to the will of God even though it meant submitting to the punishment that Yahweh now visited upon them. For this the Jews hated Jeremias. Fed up with him at last and with their own dreary lot in the desolate city they forced the prophet to flee into Egypt and put him to death in the desert. Jeremias suffered much, and in his own life as well as in his prophecies he foreshadows the passion of Christ.

From his birth he was chosen by God as a prophet; for in a vision Yahweh said to him: "I claimed thee for My own before ever I fashioned thee in thy mother's womb; before ever thou camest to birth, I set thee apart for Myself; I have a prophet's errand for thee among the nations."

Jeremias demurred: "Alas, alas, Lord God (say I), I am but a child that has never learned to speak." "A child sayest thou?" the Lord

answered. "Nay, I have a mission for thee to undertake, a message to entrust to thee. Have no human fears; am I not at thy side, to protect thee from harm?"

And with that, the Lord put out His hand, and touched me on the mouth. "See," He told me, "I have inspired thy lips with utterance. Here and now I give thee authority over the nations; with a word thou shalt root them up and pull them down, overthrow and lay them in ruins; with a word thou shalt build them up and plant them anew."

In the name of Yahweh the prophet predicted the coming of terrible kings from the north to plead with fire and sword His cause against the people that forsook Him for false gods. Yet his lamentations end on a note of hope, for God also said: "A time is coming when I mean to ratify a new covenant with the people of Israel and with the people of Judah. . . . I will implant my law in their innermost thoughts, engrave it in their hearts; I will be their God, and they shall be My people."

The Prophet Ezekiel

SUCH also is the message of the last of the great prophets, Ezekiel. A priest in Jerusalem called also by God to be a prophet, Ezekiel at first uttered prophecies like those of Jeremias foretelling the impending disaster to the Holy City. He was the prophet, however, who accompanied his people into the Babylonian exile and wept with them by the rivers of Babylon. There he comforted the Israelites and buoyed them

up with the hope of return. God gave him a vision of Jerusalem rebuilt and the temple of Jerusalem restored and more beautiful than before because God Himself would enter into it. His is the tender promise that God would come as a shepherd, gathering up His flock and leading them back to their own pastures.

This is what the Lord God says: "I mean to go looking for this flock of mine, search it out for Myself. As a shepherd, when he finds his flock scattered about him, goes looking for his sheep, so will I go looking for these sheep of mine, rescue them from all the nooks into which they have strayed when the dark mist came upon them."

He promised to give them Christ to be their shepherd forever. "God will one day shepherd His lost sheep of Israel, and they will have a true shepherd at last. They shall have a single shepherd to tend all of them; who shall tend them but my servant David? He shall be their shepherd, and I, the Lord, will be their God."

David and Christ

TO THE prophets Christ is "David," "Son of David," "my servant David;" this is prophetic language to tell us that He is to be a descendant of the great king of Israel, of his house and of his family. Yet David is more than the ancestor of Jesus; he is a prophet also and a type of Christ in a unique and manifold way. He was born in Bethlehem, and his early years, spent in

shepherding sheep, resembled the hidden life of Christ, though he was destined to be Israel's king. His fight with the giant Goliath prefigures the ease and unpretentiousness with which Jesus would vanquish the powers of Satan and the world. David was chosen by God and appointed king of his kingdom in the Old Testament as Christ was in the New. As our Lord was betrayed by those closest to Him, so David was conspired against by his familiars, even by his own son Absalom. He wept over them and forgave them as our Lord forgave His enemies from the cross. Like Christ he went sadly from Jerusalem, crossed the brook Kedron and came to Mt. Olivet, the scene of our Lord's bitter agony. His return to Jerusalem in triumph is reminiscent of Christ's entry on Palm Sunday.

Like Christ in all of these things, David is also like us in ways in which Christ could never be, that is in human weakness, in corrupt passions, in repentance for sin. David was a poet inspired by the Holy Ghost and it may be that this background of human weakness and repented sinfulness, as well as his exalted destiny, help to make his psalms the greatest poetry that ever fell from the lips of man. At the same time many of David's psalms describe the Christ with such clarity and precision that they are used to this effect by our Lord Himself and the apostles. Since these appear often in official prayers of the Catholic Church they are among the most familiar prophecies to Catholics. To do them justice how-

ever it will be necessary to single out some of them in future articles and to explain their meaning.

Unlike many of the other prophets, David saw his life come to a peaceful close.

The Prophet Simeon

ANOTHER happy prophet was Simeon, the prophet who was alive in Jerusalem when our Lord was born, for God had promised him that he would not die until he saw the coming of the Christ. Simeon was in the temple of Jerusalem on the day that Mary accompanied by St. Joseph brought Jesus there shortly after His birth in Bethlehem to present Him to His heavenly Father. Simeon immediately recognized the child as the world's Saviour. Before Mary and Joseph he uttered the prophecy that the child was set for the rise and fall of many and for a sign that would be contradicted. He also foretold the sword that would pierce the heart of the mother. Simeon's words of thanksgiving on that occasion are in keeping with the joy of the New Testament:

"Ruler of all, now dost thou let Thy servant go in peace, according to Thy word; for my own eyes have seen that saving power of Thine which Thou hast prepared in the sight of all nations. This is the light which shall give revelation to the Gentiles; this is the glory of Thy people Israel."

These are but brief sketches of some of the better-known prophets. From this summary account may

appear how vital was their role in preparing the world for the Gospel. From Moses to John each of them gives us clearer understanding of the great mystery of God's patience and mercy in dealing with His people. So close is their relation to Christ, at the same time, that we may say that to be ignorant of the prophets is not to know Christ. Each of them, furthermore, is a reminder of our own vocation to give testimony to Christ and His Gospel in the prophetic spirit of those who suffered for Him in the centuries before He was born. Thus will the beautiful words first spoken of John the Bap-

tist, but used by the Church now over every Christian as his body is laid in the grave, have better application to each one of us:

"And thou, my child, wilt be known for a prophet of the Most High, going before the Lord, to clear His way for him; thou wilt make known to His people the salvation that is to release them from their sins. Such is the merciful kindness of our God, which has bidden Him come to us, like a dawning from on high, to give light to those who live in darkness, in the shadow of death, and to guide our feet into the way of peace."

VOCATIONS BETRAYED

It must be confessed with sadness that only too often parents seem to be unable to resign themselves to the priestly or religious vocations of their children.

Such parents have no scruple in opposing the divine call with objections of all kinds, they even have recourse to means which can imperil not only the vocation to a more perfect state, but also the very conscience and the eternal salvation of those souls they ought to hold so dear.

This happens all too often in the case even of parents who glory in being sincerely Catholic. This is a deplorable abuse, like that unfortunately prevalent in centuries past, of forcing children into the ecclesiastical career without fitness of a vocation.

The lack of vocations may partly be explained by the dissipations of modern life, the seductions which prematurely awaken the passions of youth, and the schools in many places which scarcely conduce to the development of vocations.

Nevertheless, it must be admitted that such a scarcity reveals a deplorable falling off of faith in the families themselves. Did they indeed look at things in the light of faith, what greater dignity could Christian parents desire for their sons, what ministry more noble, than that which, as we have said, is worthy of the veneration of men and angels?

A long and sad experience has shown that a vocation betrayed — the word is not to be thought too strong — is a source of tears not only for the sons but also for the ill-advised parents; and God grant that such tears be not so long delayed as to become eternal tears.

Pope Pius XI

POINTED PARAGRAPHS

June Is for the Sacred Heart

The month of June is dedicated to the Sacred Heart of Jesus.

Here is a short explanation of what this popular devotion means and how it can be made a part of every Catholic life.

Why do we choose the heart of Christ for special honor?

We do so first of all because such a choice is most natural. In all ages men have shown special honor toward the hearts of their heroes. Often when a great man dies, his body will be buried, but his heart will be enshrined in a place of honor.

In the case of Christ, His heart is the part of His body through which every drop of His precious blood passed and repassed during the 33 years of His life on earth. That precious blood washed away our sins, paid our ransom, saved us and gained for us the gift of heaven.

Another special reason for honoring the Sacred Heart of Jesus is the fact that it was ever in closest sympathy with His whole interior life. No part of the human body is so much affected by our emotions as the heart. In hope and joy our heart

beats quickly and freely. In grief and dejection it is dull and sluggish; in love, strong and rapid.

How justly, then, do we honor the Sacred Heart of Jesus, since it throbbed in closest sympathy with every movement of joy or sorrow, hope or regret, pity or love in our best Friend!

Above all we honor the Sacred Heart of Jesus because of its intimate union with His divinity. There are not two persons in Jesus, but only one. And that person, which is divine, is united with His human nature, so that every part of His body is human and divine. His hands are divine; His eyes are divine; His lips are divine; His heart is divine; His heart is the heart of God.

Therefore Pope Pius XII in his beautiful encyclical on the Sacred Heart writes: "The heart of Jesus is the heart of a divine person, that is, of the Incarnate Word, and by it all the love with which He loved and even now continues to love us is represented and, so to speak, placed before our very eyes."

The saint most often associated with devotion to the Sacred Heart is St. Margaret Mary, who lived in the

seventeenth century. About the year 1670 Christ appeared to her on repeated occasions and, during these apparitions, He explained to her the devotion to His Sacred Heart as He wanted people to practice it.

He asked to be honored in the picture of His heart in the flesh. He asked for acts of reparation. He pleaded for frequent Communion — Communion on the first Friday of every month — and the keeping of the holy hour. To those who would heed His requests He promised peace of mind, a blessing on their homes and, most important of all, the grace of a good death.

We suggest that you examine yourself as to the intensity of your devotion to the Sacred Heart, which the vicar of Christ called "a duty of religion most conducive to Christian perfection."

Be generous in your love to the Sacred Heart, and you will find your love and generosity far outdone by the graces you will receive in return.

Time after Communion

The feast of Corpus Christi, occurring in late spring, has as its purpose to dramatize devotion to the Holy Eucharist, and to spur the faithful on to a greater love of this greatest gift of God to men. There is one point that needs to be emphasized in connection with this devotion, and that is the need of a suitable thanksgiving after the reception of Holy Communion.

Only too common is the practice of devoting only a moment or two

to this thanksgiving. When Holy Communion is received during Mass whenever possible (as is recommended), the period from Communion until the end of Mass is short, and should be supplemented by a few additional moments of thanksgiving. When Communion is received outside of Mass, certainly there is something of callousness and disrespect in hurrying from the church almost before the priest has replaced the ciborium in the tabernacle.

According to medical opinion, the sacramental presence of Christ remains within a person after Communion for at least ten minutes, and perhaps longer, or as long as the sacramental species remain intact. Where it is at all possible, one should certainly devote at least this much time to prayer and conversation with Christ within one's heart.

That great pope of the Eucharist, St. Pius X, emphasized the value and need of frequent Communion, and certainly the Catholic world has been blessed many times over by its enthusiastic and ever increasing response to his appeal. But St. Pius X was concerned also about the point under discussion. Here is what he had to say:

"Care must be taken that an earnest preparation be made before Holy Communion, and a suitable thanksgiving after it, according to the ability, state, and duties of each communicant."

And Pius XII emphasized the same point in his celebrated encyc-

lical on the liturgy, *Mediator Dei*:

"When the Mass is over, the person who has received Communion is not thereby freed of his duty of thanksgiving — the very nature of the sacrament demands that its reception should produce rich fruits of Christian sanctity. Admittedly the congregation has been officially dismissed, but each individual, since he is united with Christ, should not interrupt the hymn of praise in his own soul. Such personal colloquies are very necessary that we all may enjoy more fully the supernatural treasures contained in the Eucharist, so that Christ our Lord may exert the greatest possible influence on the souls of all."

All Catholics surely should check themselves occasionally on this important point.

Newsprint Detraction

There was a considerable stir in the press of the land, some months ago, over the jailing of a lady columnist in New York. Her column apparently is one of those which retails items of gossip about the world's great names, particularly headliners in the entertainment world. In this instance she had passed on to her readers a choice morsel about Miss Judy Garland. Miss Garland chose to take great umbrage at this particular piece of publicity and proceeded to sue the columnist and her employers for a considerable amount in damages.

When the case came up for trial, the court regarded it as important to

find out if the allegation made was true; if it was true, then obviously there were no grounds for a claim of libel. Within the law, therefore, the accused was bound to reveal the source of her information, so that accuracy could be checked. This she stoutly refused to do, claiming a journalist's right to protect his sources of information so as not to dry them up by fear. The upshot of the whole case was that the columnist was given a short jail sentence.

We do not intend to argue the pros and cons of the right of a journalist to withhold information which the law requires. That aspect of the case was thoroughly threshed out in the newspapers. We prefer to draw attention to a remark made by Cardinal Cushing about a factor in the case which was commonly overlooked. From the moral point of view, the Cardinal said, published tidbits of gossip qualify in many instances as unvarnished detraction. And the same holds true of much of the output of the gossip purveyors who conduct columns, syndicated or local, in the daily papers.

What is detraction? It means saying something about another person which, even though true, inflicts injury on his reputation. One cannot justify such gossip by saying that it is true. There is a fundamental principle that a person is entitled to his reputation until and unless he has publicly lost it. In the light of this principle, consider the type of item featured so prominently in these columns: "It is rumored that Susie

Sinema and her husband are on the point of breaking up their marriage." "Ann Canary, so they say, is Reno-bound." "Playboy Jack Whoovie is making eyes at the hat-check girl in a local night club."

This, we submit, is a fair sampling of the kind of patter many columnists have made famous. We contend further that in many instances it is in violation of the eighth commandment. To gossip is a common human failing. But to gossip publicly before several million people, and to get paid for purveying such accumulated trash of suppositions and rumors and ugly, unsavory details from people's private lives — this is about as contemptible a profession as one could conceivably take up. If the moral teaching of the centuries is valid, there will be considerably more than a ten-day sentence in purgatory for those who deliberately indulge in it without any thought of repentance and reform.

Lay Missioner Opportunities

The work of lay apostles in the Church's mission to teach and to spread the Gospel is a most significant feature of the modern age. Lay catechists, trained for their work, are found in increasing numbers, instructing children in the truths of the faith, particularly those children for whom Catholic school facilities are not available.

For an increasing number, however, part-time activity such as this is not sufficient. Their desire is to devote their lives, or at least some

years of their lives, to full-time apostolic work. It is by no means a rare occurrence to read of young doctors or nurses or teachers sailing off to foreign mission fields as auxiliaries in that great work.

Inquiries occasionally come to us here from young people as to possible opportunities of this kind. We are happy to pass on the following information as found in the *Shield*, official organ of the Catholic Students' Mission Crusade.

For men and women:

Mission Helpers Association, Very Rev. Msgr. Anthony J. Brouwers, 1531 W. Ninth St., Los Angeles 15, Calif.

Association for International Development, 374 Grand St., Paterson, N. J.

Marquette League for Catholic Indian Missions, 289 Fourth Ave., New York, N. Y. This group has placed a number of lay teachers in Indian schools.

For women:

Grail Institute for Overseas Service, 308 Clinton Ave., Brooklyn 5, N. Y.

International Catholic Auxiliaries, 1103 N. Dearborn St., Chicago 10, Ill.

General information about opportunities for lay workers can be had from the Mission Secretariat, 1312 Massachusetts Ave., N. W., Washington 5, D. C.

Mention should be made also in this connection of Grailville, Loveland, Ohio, a school designed specifically to educate and prepare young

women for the various types of work in the lay apostolate. Occasional courses in lay spirituality and lay Catholic Action are also offered at Madonna House, Combermere, Ontario, Canada, under the energetic and dedicated leadership of Baroness Catherine de Hueck Doherty.

Fewer Cars, Higher Grades

Worthy of consideration by parents with sons and daughters in high school are the following facts, which first appeared in *Popular Science* monthly, and later were given attention in other nationally circulated magazines:

The facts stem from a study made by an Idaho high school principal, who compared the grades of students with and without automobiles of their own, or at least of which they had free use. The results were somewhat surprising, to say the least.

No student who maintained an A average over the period under consideration had the use of a car during school hours. Only 15 percent of those with a B average had cars. Of the C students, 41 percent reg-

ularly drove their own cars to school, while 71 percent of the D students did the same. Of those students who failed completely or quit school, a towering 83 percent had access to cars during school terms.

One set of statistics does not, of course, necessarily apply universally, but we believe that there is a relationship of cause and effect here which needs to be taken into account. To possess a car apparently breeds in a high school boy a certain disdain for something so immature as mere studying. The car is a symbol of having launched out into life, leaving behind the things of a child. The boys in this category may attend classes under duress, but with little interest or incentive to learn. We are inclined to feel that this is an area where parents must take a firm stand, inhibiting the ownership of a car on the part of their high school sons, and setting up wise regulations in regard to the use of the family car.

There may be strenuous objections to such a regime, but there may also be higher grades in school.

SIMPLE METHOD

For some reason, an exceptional amount of good advice on the art of oratory seems to come from old Negro preachers. One was asked how he managed always to preach such powerful sermons. "It's easy," he declared. "I just studies myself full. I thinks myself clear. I prays myself hot. And then I just lets go!"

Property

According to history, most wars start in the spring. Some husbands have said that spring housecleaning has something to do with it.

LIGUORIANA

OUR CONFIDENCE IN THE MOTHER OF GOD

Excerpts from the writings of St. Alphonsus

As the glorious Virgin Mary has been raised to the dignity of Mother of the King of kings, it is not without reason that the Church honors her, and wishes her to be honored by all with the glorious title of Queen.

"If the Son is a king," says St. Athanasius, "the mother who begot him is rightly and truly considered a queen and a sovereign." "No sooner had Mary," says St. Bernardine of Sienna, "consented to be mother of the Eternal Word, than she merited to be made queen of the world and of all creatures." "Since the flesh of Mary," remarks the Abbot Renold of Chartres, "was not different from that of Jesus, how can the royal dignity of the Son be denied to the mother?" "Hence we must consider the glory of the Son, not only as being common to His mother, but as one with her."

And if Jesus is the King of the universe, Mary is also its queen. "And as queen," says the Abbot Rupert, "she possesses, by right, the whole kingdom of her Son." Hence

St. Bernardine of Sienna concludes that "as many creatures as there are who serve God, so many there are who serve Mary: for as angels and men, and all things that are in heaven and on earth, are subject to the empire of God, so are they also under the domination of Mary!" The Abbot Guericus, addressing himself to the divine mother on this subject, says: "Continue, Mary, continue to dispose with confidence of the riches of thy Son; act as queen, mother and spouse of the King: for to thee belongs dominion and power over all creatures!"

Mary, then, is a queen: but for our common consolation, be it known that she is a queen so sweet, clement, and so ready to help us in our miseries, that the holy Church wills that we should salute her in this prayer (the *Salve Regina*) under the title of Queen of Mercy.

"The title of queen," remarks the Blessed Albert the Great, "differs from that of empress, which implies severity and rigor, in signifying compassion and charity toward the poor." "The greatness of kings and

queens," says Seneca, "consists in relieving the wretched," and whereas tyrants, when they reign, have their own good in view, kings should have that of their subjects at heart. For this reason it is that, at their consecration, kings have their heads anointed with oil, which is the symbol of mercy, to denote that, as kings, they should, above all things, nourish in their hearts feelings of compassion and benevolence toward their subjects.

Kings should, then, occupy themselves principally with works of mercy, but not so as to forget the just punishments that are to be inflicted on the guilty. It is, however, not thus with Mary, who, although a queen, is not a queen of justice, intent on the punishment of the wicked, but a queen of mercy, intent only on commiserating and pardoning sinners. And this is the reason for which the Church requires that we should expressly call her "the Queen of Mercy." The great Chancellor of Paris, John Gerson, in his commentary on the words of David, *These two things have I heard, that power belongeth to God, and mercy to thee*, O Lord, says that the kingdom of God, consisting in justice and mercy, was divided by our Lord: the kingdom of justice He reserved for Himself, and that of mercy He yielded to Mary, ordaining at the same time that all mercies that are dispensed to men should pass through the hands of Mary, and be dispensed of by her at will. These are Gerson's own words: "The kingdom of God consists in power and mercy; re-

serving power to Himself, He, in some way, yielded the empire of mercy to His mother." This is confirmed by St. Thomas, in his preface to the Canonical Epistles, saying: "that when the Blessed Virgin conceived the Eternal Word in her womb, and brought Him forth, she obtained half the kingdom of God; so that she is Queen of Mercy, as Jesus Christ is King of Justice."

SUETONIUS relates of the Emperor Titus that he could never refuse a favor, so much so that sometimes he promised more than he could grant, and when admonished of this he replied, that a prince should never send away any person whom he admitted to his audience dissatisfied. Titus spoke thus, but in reality he must often have deceived or failed in his promises. Our queen cannot deceive, and can obtain all that she wills for her clients. Moreover, "our Lord has given her so benign and compassionate a heart," says Lanspergius, "that she cannot send away anyone dissatisfied who prays to her." But how, to use the words of St. Bonaventure, canst thou, O Mary, who art the Queen of Mercy, refuse to succor the miserable? And "who," asks the saint, "are the subjects of mercy, if not the miserable? And since thou art the Queen of Mercy," he continues, "and I am the most miserable of sinners, it follows that I am the first of thy subjects. How, then, O Lady, canst thou do otherwise than exercise thy mercy on me?" Have pity on us, then, O Queen of Mercy, and take charge of our salvation.

Let us, then, have recourse, and always have recourse to this most sweet queen, if we would be certain of salvation; and if we are disheartened and alarmed at the sight of our sins, let us remember that it is in order to save the greatest and most abandoned sinners, who recommend themselves to her, that Mary is made the Queen of Mercy.

* * *

It is not without a meaning, or by chance, that Mary's clients call her mother; and indeed they seem unable to invoke her under any other name, and never tire of calling her mother. Mother, yes! for she is truly our mother; not indeed carnally, but spiritually; of our souls and of our salvation.

Sin, by depriving our souls of divine grace, deprived them also of life. Jesus, our Redeemer, with an excess of mercy and of love, came to restore this life by His own death on the cross, as He Himself declared: *I am come that they may have life, and may have it more abundantly*. He says more abundantly; for according to theologians, the benefit of redemption far exceeded the injury done by Adam's sin. So that by reconciling us with God He made Himself the Father of souls in the law of grace, as it was foretold by the prophet Isaias: *He shall be called the Father of the world to come, the Prince of Peace*. But if Jesus is the Father of our souls, Mary is also their mother; for she, by giving us Jesus, gave us true life; and afterward, by offering the

life of her Son on Mount Calvary for our salvation, she brought us forth to the life of grace.

On two occasions, then, according to the holy Fathers, Mary became our spiritual mother.

The first, according to Saint Albert the Great, was when she merited to conceive in her virginal womb the Son of God. St. Bernardine of Sienna says the same thing more distinctly, for he tells us, "that when at the annunciation the most Blessed Virgin gave the consent which was expected by the Eternal Word before becoming her Son, she from that moment asked our salvation of God with intense ardor, and took it to heart in such a way, that from that moment, as a most loving mother, she bore us in her womb."

The second occasion on which Mary became our spiritual mother, and brought us forth to the life of grace, was when she offered to the Eternal Father the life of her beloved Son on Mount Calvary, with bitter sorrow and suffering. So that St. Augustine declares, that "as she then co-operated by her love in the birth of the faithful to the life of grace, she became the spiritual mother of all who are members of the one Head, Jesus Christ." St. William says that "Mary, in order that she might save many souls, exposed her own to death;" meaning that to save us, she sacrificed the life of her Son. And who but Jesus was the soul of Mary? He was her life and all her love. And therefore the prophet Sim-

eon foretold that a sword of sorrow would one day transpierce her own most blessed soul. And it was precisely the lance which transpierced the side of Jesus, who was the soul of Mary. Then it was that this most Blessed Virgin brought us forth by her sorrows to eternal life: and thus we can all call ourselves the children of the sorrows of Mary. Our most loving mother was always, and in all, united to the will of God. "And therefore," says St. Bonaventure, "when she saw the love of the Eternal Father toward men to be so great that, in order to save them, He willed the death of His Son; and, on the other hand, seeing the love of the Son in wishing to die for us; in order to conform herself to this excessive love of both the Father and the Son toward the human race, she also with her entire will offered, and consented to, the death of her Son, in order that we might be saved."

IT IS true that, according to the prophecy of Isaias, Jesus, in dying for the redemption of the human race, chose to be alone. *I have trodden the winepress alone.* But seeing the ardent desire of Mary to aid in the salvation of man, He disposed it

so that she, by the sacrifice and offering of the life of her Jesus, should co-operate in our salvation, and thus become the mother of our souls. This our Saviour signified, when, before expiring, He looked down from the cross on His mother and on the disciple St. John, who stood at its foot, and, first addressing Mary, He said, *Behold thy son*; as it were saying, Behold, the whole human race, which by the offer thou makest of My life for the salvation of all, is even now being born to the life of grace. Then, turning to the disciple, He said, *Behold thy Mother*. "By these words," says St. Bernardine of Sienna, "Mary, by reason of the love she bore them, became the mother, not only of St. John, but of all men."

O most loving mother! O most compassionate mother! be thou ever blessed; and ever blessed be God, who has given thee to us for our mother and for a secure refuge in all the dangers of this life . . . Be of good heart, then, all you who are children of Mary. Remember that she accepts as her children all who choose to be so. Rejoice! Why do you fear to be lost, when such a mother defends and protects you?

The most amazing thing about amazing things is how little they amaze the younger generation.

Opportunity knocks but once, but temptation keeps humming away all the time.

Apologetic husband: "I know my words were sharp, but I have to get them in edgewise."



BOOK REVIEWS

Thomas Tobin, C.S.S.R.

We recommend that books listed or reviewed in **THE LIGUORIAN** be purchased at your local bookstore. If you cannot obtain the book in that way, you may write to **THE LIGUORIAN** for further information.

Encyclopedia of the Papacy

Hans Kuhner

Short sketches of the character and pontificate of all the popes. Interesting and informative. A minor difficulty in the book is the fact that there are many sections of page after page without a single paragraph to break the monotony of the type.

(Philosophical Library, \$6.00)

Further Paradoxes

Henri de Lubac, S.J.

Short stimulating reflections on life and Catholicism by well-known French Jesuit author.

(Newman, \$2.75)

Jesus and His Times — 2 Vols.

Daniel-Rops

Excellent, scholarly, penetrating and popular life of Christ by a member of the French Academy.

(Image, \$.95 each volume)

And Yet So New

Arnold Lunn

In his convert apologia, **Now I See**, Arnold Lunn many years ago unfolded before his readers his vision of the Church of Christ. Now, many years later in the autumn of his life he explains his viewpoint by borrowing a phrase from the famous quotation of St. Augustine, "Late have I loved thee, thou Beauty so old and yet so new." As a book of personal remembrances we would expect to find chapters on skiing, controversy and famous people he has known; nor are we disappointed. The chapters on Ronald Knox and Hilaire Belloc give personal glimpses of these intellectual giants so recently called to their reward. Lunn fans will enjoy this book immensely. Those who do not know Lunn will be privileged to meet a valiant defender of the faith.

(Sheed and Ward, \$3.75)

THREE NOVELS

Dear and Glorious Physician
The Empty Shrine
Mrs. Christopher

Taylor Caldwell
William E. Barrett
Elizabeth Myers

In the preface to *Dear and Glorious Physician* (Doubleday and Co., \$3.95) Taylor Caldwell tells us that "this book has been forty-six years in the writing." At that time she became interested in the figure of St. Luke, and after many attempts has finally produced a 574 page novel about him. A good picture of the early days of Christianity told with the practical skill of a very successful novelist. Readers of historical tales will enjoy this book very much.

The Empty Shrine (Doubleday and Co., \$3.95) by William E. Barrett, the author of the popular book and movie, *The Left Hand of God*, is concerned with a small island that apparently has received a visit from our Lady. The heroine is the young visionary — now matured as a woman — who comes in contact with a sceptical American. Fast moving in its narrative.

Mrs. Christopher (Sheed and Ward, \$3.00) by the late English author, Elizabeth Myers, is a Thomas More Book To Live. It has been hailed as a modern morality play but it has succeeded in giving living dimensions to the characters. It is a fascinating study in human motivation that begins when an innocent-looking lady murders a blackmailer in the presence of three people whom he was blackmailing. *Mrs. Christopher* tells the other three people her name and address so that they can reveal her as the murderess if the finger of accusation is pointed at them. An offer of 500 pounds reward for information leading to the arrest of the murderer leads to personal struggles in the souls of the three keepers of the secret. Right down to the climactic ending this novel kept the interest of this reviewer. An unusual book of great value.

Approach to Prayer

Dom Hubert van Zeller, O.S.B.

The popular and gifted English Benedictine Monk, Father Hubert van Zeller, has written another spiritual book for the men and women of our day. *Approach to Prayer* is a book of essays on the nature of mental prayer. No technical system of meditation is suggested, but stress is laid on the fundamental aspect of mental prayer as converse with God. The book outlines various means of offering the lines of communication between God and the soul. A book to read and reread by all those who wish to keep clearly before their minds the basic nature of mental prayer.

(Sheed and Ward, \$2.50)

Psychology and the Cross

Canon G. Emmett Carter

From his work with souls Canon Carter of Montreal saw the great help that modern depth psychology could bring to the direction of souls. But for too long has there been mutual distrust between religion and psychiatry. There have been many recent attempts to bring about an understanding between these two aspects of life. The author is not so concerned with a theoretical rapprochement, as with the utilization of the findings of psychology in the spiritual formation of souls. He shows that modern psychology has many contributions to make for a better understanding of the individual as well as the community. The four sections indicate the scope of the work. 1. To Man's Estate — the development of the individual; 2. The Outgoing Self — relationship between community and Christian charity; 3. Psychological Import of Christian Idealism; 4. Fear. A worthwhile book for help in personal development and for the direction of others.

(Bruce, \$3.00)

CURE OF ARS

Saint Jean-Marie Vianney
Portrait of a Parish Priest

Margaret Trouncer
Lancelot C. Sheppard

1959 is the centenary of the death of the Cure of Ars. This French parish priest is very well known in English-speaking countries because of the many biographies that have appeared. To mark this centenary two writers of considerable skill have produced new popular lives of Saint John Vianney.

Saint Jean-Marie Vianney (Sheed and Ward, \$3.75) is a novelized biography by the talented Margaret Trouncer who has successfully novelized the stories of St. Margaret Mary (**The Nun**) and **Saint Bernadette**. The facts of his life, which have been absorbed from the scholarly researches of others, have been assembled in a highly readable form. To her disappointment the original documents were not accessible, but Mrs. Trouncer has used excerpts from these basic sources. The saints have come to life under the excellent treatment of Margaret Trouncer and this latest book can take its rightful place on the Margaret Trouncer shelf of novelized biographies of the saints.

Portrait of a Parish Priest (Newman, \$3.50) is an authentic and warm portrait of the Cure of Ars. Lancelot C. Sheppard, a well-known author and critic, has drawn from the published sources on the life of the Cure and has presented the intensely human saint in a way that edifies and encourages the reader. There are full page photographs of many of the items that figured so largely in the life of the saint, such as the confessional and the pulpit.

Readers will enjoy and profit from reading both books which are of exceptional value. Margaret Trouncer's work is novelized; Lancelot C. Sheppard's book is biographically factual.

The Catholic Church in Action

Michael Williams
Zsolt Aradi

In 1934 the militant Catholic lay leader, Michael Williams, the founder of the *Commonweal*, in collaboration with Julia Kernan published a factual book on *The Catholic Church in Action*. It was not a book of apologetics that defended the Church, but an informative work that explained the various activities of the Church. It was divided into two sections. Part I, entitled *The Center*, examined the work of the pope, and the administrative agencies in Rome as well as the papal diplomatic representatives abroad. Part II described the work of *The Church Throughout the World*. The chapter headings tell the material covered: *Hierarchy, Parish, Mission Field, Eastern Churches, Church in Communist-Dominated Countries, Religious Orders, Catholic Education, Liturgy, and Catholic Action*.

Zsolt Aradi has completely revised the original texts by adding new material to chapters and writing new chapters on problems that did not exist in 1934. *The Church in Communist-Dominated Countries* is an example. This is truly an encyclopedia on the Church. The original work was hailed by the religious and secular press as a classic; the revised edition has made this work more valuable. A necessary book of reference for the library; a useful and informative work for the home.

(P. J. Kenedy and Sons, \$5.75)

BIOGRAPHIES

The Challenge of Bernadette

Hugh Ross Williamson

Study of the natural and supernatural qualities of Bernadette.

(Newman, \$1.95)

A Man of Good Zeal

John E. Beahn

Novelized biography of St. Francis de Sales narrated by his cousin. Well done.

(Newman, \$3.75)

To the Other Towns

William V. Bangert, S.J.

Life of Blessed Peter Favre, first companion of St. Ignatius.

(Newman, \$4.50)

The Woman God Loved

Glenn D. Kitter

Well-written life of Blessed Anne-Marie Javouhey, foundress of a community of sisters in nineteenth century.

(Hanover House, \$3.95)

Meet St. Teresa

Joseph P. Kelly

Popular introduction to the practical mystic St. Teresa of Avila who deserves to be known by many more Catholics.

(Pustet, \$3.95)

Give Me Souls

Sister M. Bernatta Quinn, O.S.F.

Portrait of Cardinal Merry del Val, Secretary of State of St. Pius X. Well documented and readable presentation of a very great man.

(Newman, \$3.75)

Under the Cliffs of Molokai

Emma Warren Gibson

Story of a woman who lived with her husband on the leper isle of Molokai. Revealing picture of the life there. Brother Dutton figures largely in the narrative.

(Academy Library Guild, \$3.75)

IMAGE BOOKS

Dark Night of the Soul

St. John of the Cross

Well-known translation by E. Allison Peers of the classic of mystical literature.

(\$.75)

The Idea of a University

Cardinal Newman

Blueprint of a Catholic liberal education.

(\$1.35)

Saint Peter the Apostle

William Thomas Walsh

Readable and historical biography by the well-qualified biographer.

(\$.95)

Teresa of Avila

Marcella Auclair

480 page portrait of the great St. Teresa.

(\$1.35)

The Love of God

Aelred Graham, O.S.B.

English Benedictine's profound treatment of the way in which we should love God.

(\$.85)

LUCID INTERVALS

The visitor was trying to make conversation with the young daughter of the house.

"I know all of your family except Uncle Bill," he said. "Which side of the house does he look like?"

The little girl pondered the question.

"I guess," she replied thoughtfully, "he looks like the side with the bay window."

A man met a friend he hadn't seen for a long time.

"Why, George," he said, "you've changed. What's making you look so old?"

"Trying to keep young," said George.

"Trying to keep young?" queried the friend.

"Yes," was the weary response, "nine of them."

Two visitors touring around Washington, D. C., in a taxi, passed the National Archives Building. Seeing the inscription — "What is past is prologue." — written across the front of the building, one of the visitors asked the driver what it meant.

"That," said the driver, "is government language. It means, 'Brother, you ain't seen nothing yet.'"



In an essay on "Things I am Thankful For," a small boy listed "My glasses." He explained: "They keep the boys from fighting me, and the girls from kissing me."

The Monstrance

Customer: "Do you remember that cheese you sold me yesterday?"

Grocer: "Why, yes, I do."

Customer: "Did you say it was imported or deported from Switzerland?"



"Robert," said the earnest social worker to the village reprobate, "the last time I met you, you made me very happy because you were sober. Today you have made me very unhappy because you are intoxicated."

"Yes," said Robert with a beaming smile. "Today's my turn to be happy."

"I feel miserable," a man said to his friend. "The doctor said the only way to cure my rheumatism is to stay away from dampness."

"What's so tough about that?"

"Well, you have no idea how silly I feel sitting in an empty bathtub going over myself with a vacuum cleaner."

FILE 13

Hiccoughs: Messages from departed spirits. *Irish Digest*

There are too many persons telling the wrong kind of stories to too many persons who let them.

Indoor sports are all right so long as they go home at a reasonable hour.

BEST SELLERS

A Moral Evaluation of Current Books, Published at the University of Scranton, Pa.

MOST POPULAR

(Not necessarily approved. Roman numeral indicates a moral rating according to categories used in general list.)

Doctor Zhivago (IIa)—*Pasternak*
 From the Terrace (III)—*O'Hara*
 Exodus (IIb)—*Uris*
 Around the World with Auntie Mame (IIb) *Dennis*
 The Ugly American (I)—*Lederer & Burdick*
 Lady L (IIa)—*Gary*
 Elephant Hill (IIa)—*White*
 Mrs. 'Arris Goes to Paris (I)—*Gallico*
 Tenderloin (IIb)—*Adams*
 Lolita (IV)—*Nabokov*
 The King Must Die (IIb)—*Renault*
 Anatomy of a Murder (IIb)—*Traver*

I. Suitable for general reading:

Something Shared—*Fenner*
 The Last Nine Days of the Bismarck—*Forester*
 The Silent Voyage—*Pattinson*
 Psychology and the Cross—*Carter*
 Night of Violence—*Charbonneau*
 Ordeal of Innocence—*Christie*
 Man Overboard—*Dickens*
 James Gillis, Paulist—*Finley*
 A Complete Mariology—*Frietholff*
 The Hidden Face—*Goerres*
 Venetia—*Heyer*
 Deliver Us from Evil—*Hygonet*
 Heaven—*McCarthy*
 My Lady Miriam—*Marnas*
 The Virtues on Parade—*Murphy*
 Mediatress of All Graces—*O'Carroll*
 Our Lady in the Gospels—*Patch*
 The Gold of Troy—*Payne*
 Man is Your Brother—*Pierre*

Three Cardinals—*Reynolds*
 The Mystery of Calvary—*Rooney*
 The Professor and the Commissions—*Schwartz*
 St. Jean-Marie Vianney—*Trouncer*
 The Holy Eucharist—*van Acken*
 Approach to Prayer—*van Zeller*
 Double Image—*Vickers*
 Your Other Self—*Vieujean*
 St. Vincent de Paul—*Woodgate*
 Finding God in All Things—*Young*

II. Suitable only for adults:

A. Because of advanced style and contents:
 Dear and Glorious Physician—*Caldwell*
 To Appomattox—*Davis*
 My Fathers and I—*Linklater*
 Cricket Smith—*Linkletter*
 Looking Up—*Needham & Taylor*
 Comrade Venka—*Nilin*
 Errand at Shadow Creek—*Cottrell*
 B. Because of immoral incidents which do not, however, invalidate the book as a whole:

Miracle of San Jaime—*Cantwell*
 Tell Me, Stranger—*Flood*
 The Reunion—*Molloy*
 Dara the Cypriot—*Paul*
 The Enemy Stars—*Anderson*
 Borstal Boy—*Behan*
 The Betrayed—*Horbach*
 Fandango Rock—*Masters*
 Crow—*Stewart*

III. Permissible for the discriminating adult:

The Fig Tree—*Menen*
 The Devil in Bucks County—*Schiddel*
 Star Wormwood—*Bok*
 The Young Assassins—*Goytisolo*

IV. Not recommended to any reader:

Harry Vernon at Prep—*Smith*
 Lolita—*Nabokov*

We Invite You!

You are cordially invited to be an active participant in our work of bringing the teachings of Christ, through Catholic literature, to those who have forgotten these teachings and to those who are neglecting to put them into practice.

Here are some suggestions on how you can do this:

1. Talk about **THE LIGUORIAN** to somebody who has never heard of it or never seen it.
2. Talk about a particular article in **THE LIGUORIAN** that cleared up a problem or doubt that had worried you for a long time.
3. Pass on a copy of **THE LIGUORIAN** to somebody else, with a special comment on a certain article.
4. Make a present of a year's subscription to **THE LIGUORIAN** to a friend whose interest in it you have aroused.

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